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D. F. Wright: Atonement - on Allen's Controversy

NEW-JERUSALEM MAGAZINE.

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"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

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SWEDENBORG'S LATIN WORKS.

[REPUBLICATION.]

AT the meeting of the General Convention, held in Philadelphia, in May, 1884, the following Preamble and Resolution were adopted : —

Whereas, The work of publishing the theological works of Swedenborg in the original Latin is of very great importance to the Church, and is not at present pecuniarily remunerative, and cannot be much further continued by the American Swedenborg Printing and Publishing Society, without continued support from the Church ; therefore,

Resolved, That a Committee of seven be appointed to solicit subscriptions for the works as the volumes successively appear.

The undersigned are the Committee of the General Convention appointed under this resolution, and they respectfully ask your attention to this important undertaking, for the carrying out of which the contributions of the Church are solicited. The opinions of the ministers in respect to it found expression at a meeting of the Conference of Ministers, immediately after that of the General Convention, in the following resolutions, which were adopted unanimously : —

Resolved, That the Conference regards the carefully revised text of the Latin of Swedenborg, now being published by the American Swedenborg Printing and Publishing Society, as of the highest usefulness to the Church, and recommends that copies be placed as far as possible in the libraries of New-Church ministers, in all general New-Church libraries, large public libraries, and the libraries of Universities and Colleges throughout the land.

Resolved, That all New-Church ministers are invited to coöperate actively, as they have opportunity, in the distribution of the books.

It is probably known to you that the American Swedenborg Printing and Publishing Society began, several years ago, the issue of a uniform edition of Swedenborg's works in the original Latin. The original editions are rare and costly, some of the works have never been reprinted, and some of the reprints are very imperfect. It is intended that the works now issued shall be as accurate as they can be made by unstinted labor and care, that the text shall be so arranged as to make them convenient for study and reference, that they shall be supplied with carefully prepared indexes, and shall be

handsomely printed ; and furthermore, being stereotyped, that the work shall become as permanently useful as human art can make it.

Expensive as such an undertaking is, the expense can be met by a not very large number of small contributions, the subscribers receiving therefor an ample equivalent. It is estimated that the first outlay on each volume will be met by a sale of seven hundred and fifty volumes, at \$2.50 per volume of from five hundred to six hundred pages. The volumes will be well printed on fine laid paper, with a handsome half-leather binding, which will make them attractive to scholars, and a valuable contribution to any public library. It is especially desirable that they should be placed in the libraries of colleges and theological institutions. For such donations, and for private libraries, subscribers for seven hundred and fifty copies of each volume ought to be readily found.

The *Apocalypsis Revelata* has already been published in two volumes. The *Apocalypsis Explicata* will next be issued in six volumes ; volumes I. and II. are now ready for delivery. The next three volumes will be ready within six months. These will include the whole of the text of that work. The sixth volume will contain the exhaustive indexes which have been prepared for this edition, and will be ready within a year. The *Coronis* has also been issued, and is sold for one dollar. The funds of the Printing Society are not adequate to the further carrying on of this, in addition to its other pressing work, and it has proceeded as far as it can go without assistance.

Whether the undertaking shall be carried any further will therefore depend upon subscriptions, and the sales of the volumes now in hand. The Society is willing to devote all receipts from the sale of these works to the publication of the remaining works in the same style. But it is not expected that much more than the equivalent of one large volume a year will be issued.

Any subscriber who does not need the works for his own use, can make an excellent disposition of them by presenting them to some library, or to some clergyman who cannot afford to purchase them.

S. M. WARREN,	}	<i>Committee.</i>
J. C. AGER,		
E. A. WHISTON,		
W. F. PENDLETON,		
P. B. CABELL,		
G. N. SMITH,		
L. G. JORDAN.		



THE

NEW-JERUSALEM MAGAZINE.

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SIGNIFICANCE OF THE THREE FEASTS.

THE Israelites were commanded to keep three great feasts unto the Lord, at which seasons all the males of the nation were required to appear at the one chosen sanctuary of the nation. The first was in the month Abib, answering to our March, and was called the feast of unleavened bread, because during the seven days of its continuance, none were allowed to eat any bread that was made with leaven or yeast. This feast especially commemorated their escape from the bondage of Egypt. The second feast was about May or June, and was called the feast of first fruits, because at that time the first new grain was made into bread, and brought as an offering to the Lord; and until this was done, none could eat bread made from the new grain. The third feast was after all the product of the fields was gathered in, and answered to the season when we celebrate our Thanksgiving.

We are clearly taught that the round or cycle of the year, in which these three great festivals occurred, when spiritually interpreted, stands for the whole life of the regenerating man—the life of every one to whom, at the end of his career in this world of time, the Lord will be able to say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And the three great festivals stand, not merely for the different stages of his life, but for the three separate and unfolding

states, which, if they are all passed through, bring him at last into the third or highest heaven of the Lord.

For the work or purpose of the Jewish Church, in the providence of the Lord, was to establish on a fixed and historical basis, a Divine allegory of the purpose of man's creation, and the means by which that purpose could be effected, namely, a heaven of angels, who should be able to receive of the Lord's life of love.

The first feast was that of unleavened bread, and it commemorated the escape from Egypt. Leaven is a corrupt substance. As used among the Jews, it was a lump of old, fermented dough, introduced into new flour. It is a symbol of our old, corrupt, inherited nature, as it appears in every new-born child when he comes out of the age of infancy. The Lord, doubtless, makes use of certain elements in this old, selfish nature, in furthering our regeneration; but our duty is, to turn away from evil as far as possible. The aged person can look back upon his life and see how even his infirmities have been made use of by the Lord. He can take a broader and higher view of the Divine leadings. But a young person cannot do this. His business is to get rid of the old life. He must make no compromise with it. To him the only voice of the Lord that is audible is that stern voice, telling him he must not do wrong. He must not disobey the Ten Commandments. He must draw a sharp, strong line of division between evil and good. He may even have to be uncharitable towards evil doers, in order to maintain his ground. He may have to separate himself in a measure from the world, in order to keep unspotted from it. The one central command for this period of life is the law of this first festival: "Thou shalt eat no leavened bread." "There shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters."

The motive or actuating feeling in this early stage of the regenerating life (and remember that we are not safely through it until we can shun the same evils from a higher principle or motive) the motive is fear of evil, a horror of badness and corruption, a fear of losing the heaven, which occasionally

risks, a beautiful ideal picture of glory and beauty, before the soul's open vision. But the protection to this age is the written law—the stern Commandments. The impelling feeling is: “Keep clear of sin; fear it; shun it.” Pity for the sinner—because he is a sinner—this does not enter in to any great extent. The central thought is: “Hide away from sin and sinners; have nothing to do with them; come not into their secret.” To this age of spiritual development that precept of the Psalms applies: “The fear of the Lord is the beginning of wisdom.” Unleavened bread is the feature of this first festival. * Unleavened bread was not required at the other feasts, only at this one. Keep evil out of your houses. Let it not be seen. Away with it. Let no evil whatsoever mingle with our daily life—our bread, our food. We see, too, why this feast was made to commemorate the *departure* from Egypt; for the departure out of Egypt is the early stage of regeneration.

But by and by, if we could go far enough, we should come to a state, not where we hated evil less, but where we loved the truth more. We should keep the Ten Commandments just as faithfully, but the sternness of them would melt away, and we should see and feel a growing love for the underlying principles concealed within them. The roll of Sinai's thunder would recede, and Jesus' still voice of blessing would be heard. The feature of the second festival was not, as in the first festival, a command not to eat leavened bread, but to bring of the first bread made of the new wheat or other grain unto the Lord. The unleavened bread of the first or Pass-over festival was made of the wheat of the old year. The supply of life which feeds the soul in the early stages of regeneration is largely the old selfish life. Man fears hell. He wants heaven. The saving element in it is that he shuns a deeper self-love in doing it. He acknowledges the Lord and a hereafter. He eats old wheat, but it is unleavened. The feature of this stage is, *ceasing to do evil*.*

* And this, we know, in the New Church, is the first gateway to regeneration—turning away from what is evil in thought and in act. In thought, the process of shunning evil is simply to turn from the disposition to cherish evil, as it is sug-

But the feature of the second festival, or feast of first fruits, is the *new wheat presented to the Lord*. By shunning evils inwardly as sins against the Lord, there grows up within, a love of the truth which forbids the evil, and this becomes the actuating principle—the food, the life—of the soul. No longer does he have to call to his aid the old will-principle—the love of escaping hell and reaching heaven. He begins to love the truth and the life of truth. He finds a satisfaction and delight in the law of truth. The sphere of his regeneration enlarges. He no longer walks in a straight and narrow way. He now is able to make a distinction between sins and sinners. He learns to feel a real, practical, loving sympathy for all men. A spirit of love grows up around the law of the truth. The feature of this state is, not ceasing to do evil, but learning to do well. He is bringing forth the first real fruits of righteousness.

And what seems strange is, that in this second festival, not only was leaven not forbidden, but it was actually commanded to be used in the loaves which were presented as first fruits unto the Lord. The meaning is very clear and beautiful. In this second stage of the regenerate life one does not need to flee away or hide from evil, but can meet it and overcome it. Leaven means temptation. Such a one can bear temptation without being overcome as he could not before. He can resist allurements to sin not merely from fear of the frightful consequences, but because there is growing up within him a love of the Lord's commandments, which are felt to be the paths of peace. In this state the words of the Psalm are filled with living meaning: "O how love I thy law; it is my meditation all the day. Thou, through thy command-

gested to the mind, saying to one's self, "I will not make this allowable, because it is a sin against God." This is a true act of faith. It is an internal act, for no external motive enters into it. Many doubtful motives may enter into the external shunning of evils—a desire for a good reputation, an unwillingness to compromise one's business, health, etc. But in the depths of the mind we are free. To shun sin there, is really to shun it. To shun it in act from the same principle—that is, to shun it not as hurtful, but as sinful—is also really to shun it. This is the beginning of the regenerate life. This is the first festival of the year of life. This is the meaning of the eating of unleavened bread.

ments, hast made me wiser than mine enemies ; for they are ever with me."

Yes, the enemies of the Lord are with him. The heaven is mingled with his bread ; but he is able to overcome. He can bear temptation now ; for he loves the truth. It is a power and a glory. It is felt to be the Lord's. He says : " I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgment, for thou hast taught me. How sweet are thy words to my taste ; yea, sweeter than honey to my mouth." There is a new and positive life. In technical language, a new will is growing up through obedience to the truth ; a new love, dependent as yet upon the presence of the truth in the elevated understanding, separated from the old will. It is a love of the truth as yet. The old will still rises up and tempts. The harvest is not yet ended. Only its first fruits have been brought to the sanctuary of the Lord. The law of this condition is : " Through thy precepts I get understanding : *therefore* I hate every *false* way."

Then there is one further step,—one more thanksgiving,—one more festival,—that of ingathering at the end of the year, when the work is done, and all the harvests are safely garnered. We are indeed describing an ideal condition : the state of the highest angels,—the celestial kingdom of the Lord. And in this kingdom the prevailing love is the love of what is good. It is not easy to make clear the difference between the love of truth and the love of good to one unfamiliar with it, for the reason that we have not yet learned to realize the difference in our lives. But this may be said : With him who loves and follows the truth, and who seeks it that he may follow it, there lingers in the background of his affections the old, inherited desire of being first and greatest. He has to be on the watch against that. This is indeed dormant, asleep, inactive, for the most part. Such a man, or such an angel, if he would do good, must see what is good by calling the understanding to his aid. He has to think, to reflect, to study. He so loves the truth, that when he finds what it is, he is willing and glad to do it, for power

to do it is given him. Then the selfish wishes must bow down; for the truth, when found, is sweeter than honey to his taste. But the selfish wishes are there in the background. Only a part of the harvest of his field is brought to the Lord. The rest is as yet unconsecrated. The understanding is regenerated. A new will has grown up in the presence of and by obedience to the truth. But the old will, though asleep, yet lives, and sometimes awakens.

But with the celestial man the old will is regenerated. It has been roused from its slumbers; its evils have been met and overcome, in the strength of the Lord. The Lord has become the all-in-all. Resting in Him like a child, loving Him with all the heart as well as mind, there is peace. Nothing is said about leaven in the account of this festival, either for or against its use, because the day of temptation is past. All is gathered in. All the work, the labor, the struggle of the year is over. In this state there is no need of keeping the Lord's truth separate and distinct from the will of man, as something to be bound as a sign upon the hand, and on the forehead, and on the door-posts, but as the will is now free, and the Lord flows into it directly, the truth shines without study, without reflection, without effort, at every step of life's pathway. The law, according to that beautiful promise in Jeremiah, is written in the inward parts, and on the heart. "They shall no more say every man to his neighbor Know the Lord, for they know me." At every turn of life, the right and wrong appear. Truth does not come as a mediator between the Lord and man, but the Personal Lord is seen to be the Truth,—the Way, the Truth, the Life—the All. He shows man the path of life. In His presence is fulness of joy. This state is meant by the ingathering at the end of the year, when there was rest from labor,—rest on man's part, and rest, too, on nature's or God's part, even as He is said to have rested on the seventh day of creation, which seventh day is the same as this third festival.

We can hardly realize the blessedness of this state to-day. But it is well to know that there is such a state in store for those who set the Lord always before them. Let us at least

keep the feast of unleavened bread. But "in this final state, the labor of casting out evil is past; the joyous work of doing good has begun. The ripened sheaves are gathered in heaven's granary, not to mould or perish, but to be sown anew in the garden of the Lord, to bring forth, without more labor, a hundred fold. Have you ever stood in the grain field in the warm, mellow days of Indian summer, heard the gentle breeze rustle the dry stalks in the glad sunshine, when nature was trying to teach a lesson to all who had ears to hear? The lesson is, not old age, not death, but *rest after labor*,—the holy state, the Sabbath state, wherein all the foes of the soul have been driven backward, and the Lord alone is exalted. The first fruits have become the last fruits, also. The soul of man united with the Lord, goes forth to do His will, finding in Him full recompense, ascribing all strength, wisdom, love, and life to Him, and to whom the incense of glad thanksgiving ascends from the altar of his soul perpetually."

JOHN GODDARD.

THE ONE WORD.

IN all the universe so wide, one word supreme I hear;
Where'er I go, or where abide, it shines before me clear.
In nature fair, on every leaf I see its letters glow;
I hear it speak from all that breathes, or thought or feeling
know,—
'Tis written o'er the heavens wide and in the smallest grain,
In all earth's beauty and its pride, in sky, and sea, and plain.
Adown the hills its music pours, through all the waving trees;
I hear it floating o'er the shores, and sounding through the seas.
It warbles through the cloudy vale, in sunlight and in dark,
From each melodious nightingale, from every tuneful lark.
And deep and wonderful to view the meaning it implies,—
All greatness and all goodness doth this brief word comprise.
In thunder peal and tempest voice the thrilling tones are heard;
It makes each living thing rejoice: this mighty word is — God!

—From the Swedish of Thomassen.

WHAT PLACE HAS THE INTELLECT IN THE RECEPTION OF SWEDENBORG?

To answer this question, we cannot do better than look directly to the life of our Lord, and to the use He made of the purely intellectual faculty.

It is common among literal thinkers who take the strictly humanitarian view of Christ's nature, to speak slightly of His intellectual power, and to look upon Him as a rather narrow-minded man. Paul they consider decidedly His superior in mental grasp and breadth; and it was through his strong, philosophic mind that the Christian religion was in its very beginnings redeemed from Jewish narrowness and exclusiveness, and made a religion for the world, rather than for one single race.

We of the New Church know that there is both truth and falsity in this view. Undoubtedly Paul's service to Christianity was very great. He lifted it above formalism and literalism, and helped to make its growth rapid and far-reaching. But to represent him as intellectually superior to our Lord himself, is to the New-Churchman simply unthinkable. Through the Divine Truth revealed by Swedenborg, we have learned to see the deep significance of every act and event in our Lord's human life; and what conveys little meaning to the rationalist, may contain a rich spiritual lesson for those of the New Church.

Such an episode in our Lord's life is His disputation with the doctors in the temple, when He was a child. To those outside of the New Church, this must seem an isolated and not very important act, and one that had no very close relation with our Lord's life, before or afterwards. But we of the New Church know that this action of the Child Christ is the one thing that explains to us what He was doing all those years of His life before His public ministry began. That discussion, in which he was so easily victorious, humiliated Him instead of exalting Him in His own eyes, and showed

Him that it was not through the power and acuteness of the natural reason that He could do the Father's work upon the earth. He saw that His mission was to speak to men's hearts, not to their minds; and that to do this, He must subordinate every faculty of mind and body to the Divine Will, that that Will might possess Him utterly, and through Him shine forth to men. And so for Him there must be no partial, incomplete surrender to that Will; no slight and occasional swerving from the straight and narrow way. The human must be wholly subjected to the Divine, until He could appear among men, living a life wholly without sin, and speak to them with the fulness of power which that sinless state would give. He was not to reason with men and argue them down. This was what He tried to do, and did do, when He, the mere child in years, met the doctors in the temple and astonished them by His understanding and His answers. But victorious though He was, His very victory served to show Him that in this way He could never fulfil the Divine purpose which brought Him into the world. Doubtless it elated Him, but with this very elation there streamed in upon His soul, and endeavored to possess it, a crowd of ignoble feelings, such as pride in Himself, and contempt for those whom His reasoning had vanquished. Not that these feelings actually lodged themselves in His heart; for in that holy sanctity no evil ever found abiding-place from infancy to that prayer of forgiveness that was breathed from the Cross. But these feelings, which assailed and distressed Him, were to be met and fully conquered; and, not without humiliation and sadness, we may be sure, the Divine Child set Himself to conquer them.

And they *were* conquered; and the intellect was conquered, too, and made a simple servant to the pure affections that ever gained in strength till they could work without meeting any hindrance from the finite human side of His nature.

Consider for a moment what a mighty work this was. Words fail to describe it; thought can but feebly apprehend it. All the evils that arose from the maternal heredity were encountered with a resistance that never flagged or grew feeble, and a watchfulness that never slept. We, in our weakness,

find ourselves troubled by some besetting sin which we labor anxiously to overcome. In our anxiety to overcome it, we lose sight of other, perhaps lesser, and yet possibly greater, evils, which either dominate us because we neglect them, or are ready to do so when temptation rouses them. And even the one besetting sin is hardly slain. In our highest and best moments we are filled with a holy resolve to expel it utterly from our natures, and perhaps there are times when we think we have done so. But after gliding smoothly on for a season, we are again brought under the spell of the old enemy, and we find that he has power to charm us still. But our Lord passed from strength to strength, and every new experience brought a sense of power and not a consciousness of weakness, or of imperfect mastery over self; for if the old enemies still awakened some response within Him, their voice was less potent than before. And we must remember that He did not single out some special weakness to combat, and in mastering it, relax His hold on less active and less powerful spiritual foes. Every temptation that assailed Him He confronted with the whole strength of His nature and put it far away from Him.

And how wonderful was that victory over the intellect, with all its awakened consciousness of power. We can be intoxicated in various ways. We can be intoxicated by sensual delights, by vanity, by riches, by personal strength or beauty, by worldly honors, or by those very loves which, good in themselves, are harmful when extravagant or indiscriminate, when they enthrone an earthly object where only the Lord should reign supreme. Such, for example, may be a mother's love for her child. But is there any intoxication more insidious in its workings, and more difficult to resist and overcome, than that of intellectual pride? How exhilarating is the consciousness of intellectual superiority! What a deep delight it gives us to feel that we are better endowed mentally than the many we see around us; and how easy it becomes for us to hold them in contempt! We flatter ourselves that our mental strength makes us more useful than are those who have it not, and that we live in a higher world than they. We covet the praise of those who are as gifted as

we are, or more so, and if we obtain it, it comes to our pride like fragrant incense to the senses. The mounted rider that dashes by the plodding wayfarer, feels no greater sense of elation than does he of trained intellect, when in his quick grasp of truth he leaves his duller companions behind him. Yet all these temptations of the intellectual being our Lord resisted and overcame. After that one experience, when He astonished those grown old in the search for wisdom, He never again tried to teach Divine Truth by an appeal to the intellect alone.

And so when the appointed time came, and He began His work of saving the souls of men, it was from the perfect purity of His heart that He spoke,—from His perfect, infinite love for sinful, suffering, human beings. Wonder, indeed, fell upon those who listened to Him. Deeper wonder, too, than He had roused in the doctors of learning when a child; but it was wonder at His Divine graciousness of manner as much as at the words He spoke. The manner spoke in the words, and even more than they did. It would not indeed be true to say that He now spoke merely to the heart, while He had spoken to the intellect merely in His dispute with the doctors in the temple. But He no longer sought to *prove* the truth and to convince the *reason*. He spake with authority; He uttered the truth and left it to do its own work. It was “its own best evidence,” for it was His truth, and of its value all could judge by looking at it in the light of His own life. Had the victory He gained in those long years of seclusion not been complete and perfect, had sinful desire found even the smallest abiding-place in His heart, this could not have been so. He would then have uttered truth higher than Himself, and His own life would then have been, not a perfect, but only a partial and incomplete illustration of it; and He might then have been tempted to prove it to the reason. But now the Truth flowed of itself from Himself, for it was Himself, and it needed no other proof than Himself—than His own life. Its power lay first in its appeal to the good in human nature, to man’s desire to be delivered from sin and lifted into a purer and holier state of being. It was those most anxious to live a

holy life that could most readily receive the truth, however low they might be on the intellectual plane. And those who had lost their desire to live a holy life, must be the last to receive it, however high they might be on the intellectual plane. That order of things was never once reversed. Never did our Lord attempt to force the truth upon men of gifted minds, like the Scribes and Pharisees, by elaborate and subtle arguments. He simply uttered it, knowing well that if they could not first receive it through the affections, they were not ready to receive it at all.

And yet that glorious power of intellect which had astonished the doctors was His as much as ever. It was now perfectly obedient to His one great love of showing men the Father, but it was still there. How shallow and imperfect is that view of His life that does not find it there! Such a view utterly ignores the work that was done in those long years of preparation, and represents Christ as simply uttering religious and moral truths because He had a rich moral and spiritual, but no intellectual, life, or at least only a narrow and feeble one. If this were true, that scene in the temple, when He confuted the men of learning, would be an isolated fact, with little or no significance. It would furthermore be so improbable and so inconsistent with His later, public life, that those who believe there is a mythical element in the Gospels, might well expunge it.

Such a view, however, is not true, but the very reverse of true. We have seen why it was that, when the public mission began, the intellect, as mere intellect, was to play a subordinate part. But it did have a part to play, and it did manifest itself. It manifested itself so wondrously and triumphantly, as utterly to confound all those who sought to harass and to baffle it. So strong and grand does it shine forth from the pages of the Gospel narratives, that it is strange how those who consider Christ a mere man, can look upon Him as other than a man of rarely equalled powers of mind. It is strange, too, how this glorious mind, which flashed out at times in its sublime power, could have been made to play so subordinate a part. Only in the Divine Man, only in Him who had made

Love and Wisdom reign supreme together, could the Wisdom have been brought into so high a plane, that men can doubt if it really existed at all.

But what part did it play? When did this wondrous strength of intellect show itself? Only to silence those who were anxious, not to know the truth, but to defeat the truth by false reasonings and cunningly-devised questions. Those who have never examined the first three Gospels to see on what occasions our Lord baffled those who sought to ensnare Him by their craftiness, may be surprised to see how often and how completely He silenced them. According to Matthew alone on nine different occasions (xii. 1, 10, 38; xv. 1; xvi. 1; xix. 3; xxi. 23; xxii. 15, 24) He refuted the Pharisees or Sadducees, or others that sought to put Him to confusion, by sheer intellectual superiority, joined as it was to His lofty spiritual dignity. As all are more or less familiar with these instances, only one or two of them need be mentioned. When, as He was about to heal the man with the withered hand, He was asked if it was lawful to heal upon the Sabbath day, He reminded His questioners that if a sheep belonging to any of them fell into a pit upon the Sabbath, they would lift it out. And He added, "How much is a man better than a sheep?" And it is related that "the Pharisees then went out and held a council against Him, how they might destroy Him," as if they knew they could not ensnare Him by questions, however artfully contrived. And yet they did try again, and more than once, not being willing to acknowledge themselves vanquished. Their questions were, doubtless, cunningly prepared beforehand, yet Jesus' immediate answer was sufficient to make them retire crestfallen. Sometimes their own law or tradition was quoted against them, as when their accusation that the Lord's disciples transgressed a tradition of the elders by eating with unwashed hands, was met by the charge that they too transgressed the commandment God had given them: "Honor thy father and thy mother." But perhaps the most striking rebuke they received was the counter question put to them when they asked the Lord by what authority He did His miracles. "I also," said Jesus,

“will ask you one thing. . . . The baptism of John, whence was it? from heaven, or of men?” And their answer was that they could not tell. Twice more they sought to entangle Him. The Pharisees by asking if it was lawful to give tribute to Cæsar or not, the Sadducees by questioning Him about the resurrection. Again they were baffled and silenced; and then to put them utterly to confusion, Jesus questioned them and asked them to explain the verse of the Psalmist, “The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.” “If,” He says, “David called Him Lord, how is He His Son?” Sunk in the letter as they were, they could not answer Him; and no man, it is related, from that day forth durst ask Him any more questions.

Was ever intellectual victory more complete, and won over more bitter and crafty enemies? And yet how easily it was won! Can we find it elsewhere recorded that men of the intellectual strength the Pharisees and Sadducees possessed, were so utterly silenced by a few sentences that they had nothing further to say? The Jesuit, with his trained and subtle intellect, may be, and sometimes is, routed, in these days, by an expert antagonist; but is he ever silenced by a few words, or by one brief question? Certainly if he is vanquished at all, it is only after hours, and perhaps days, of the most skilful intellectual thrusts and parries.

As has been stated, it was chiefly when our Lord was questioned by malicious enemies that He showed His power of intellect. But on some occasions He did not wait to be questioned. Overhearing the remarks of the Pharisees to His disciples or to others, or reading their thoughts, He shamed and confounded them by a few words which they were quite unable to answer. When they said, “This fellow doth not cast out devils but by Beelzebub, the prince of devils,” He knew their thoughts, and said unto them, “Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how, then, shall his kingdom stand?” And He continued on, uttering words whose deep spiritual import the Pharisees could not appre-

hend; until, as if utterly impatient with the evil in their hearts that made them unable to apprehend Him, He exclaimed, "O generation of vipers, how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh."

Doubtless, however, it was not the words alone that baffled and confounded the Pharisees. They would hardly have been so easily silenced but for that majestic and commanding presence—no less majestic and commanding because it could be so winning and gentle as to draw children from their mothers' arms. And we may notice, too, that even when our Lord meets His enemies upon this plane of intellectual contention, His words are not always addressed to the reason alone. Of course if we were considering their spiritual sense, this would not need to be said; but, looking to the natural sense only, we see that He mingles the keenest intellectual thrusts with deep spiritual truth which His hearers could not understand, as in the last words quoted. And doubtless it was this higher meaning in part that silenced them. They dimly perceived that here was one too great and high for them to understand, and just because they could not understand Him they hated Him the more. But alike in all cases, as well those where the loftiest spiritual meaning is mingled with His words, as those where (looking only to the literal sense) it is not, He shows that same transcendent power of mind which He showed as a child in the temple; and which, had He chosen to be less than the Son of God, would have made Him the great leader of human thought to the end of time.

But how high He rises above any such lower attitude or achievement! When He solves the great questions of life for us, He solves them as our perfect spiritual guide or exemplar, not as a Divinely-gifted teacher of human wisdom. Let us look at one instance and see how this is so.

What a fearful question is that of human responsibility! How hard, how impossible, it is for us to determine the measure of our own and of others' guilt! Yet, though we can never attain to a perfect solution of the problem, either in general or in any given case, we are for the sake of justice

and charity, called upon to try. The state must not utterly ignore the problem in dealing with criminals; we must not utterly ignore it in passing judgment alike upon those friendly and those unfriendly to us. But how does our Lord treat it? "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." Our Lord knew better—infinately so—than we can know, that free-will, once given to man, was sure to be abused, and hence sin sure to follow; otherwise there could hardly be free will. But, He insists, he that sins, sins of his own free choice, and must be held responsible. This is all that He would say upon this great question; and just because He would tell us no more, the words forever summon us like a trumpet call to do the full measure of duty, and to fall down in penitence and cry out for forgiveness when we fail to do it. And how easy it is to see that had our Lord in this case spoken to the intellect and given a profound analysis of human responsibility, the spiritual power of the utterance would have been weakened and almost lost.

If, in the above pages, it has been clearly shown how our Lord made the natural reason subordinate to the desire of doing the Divine will, it has been also shown what should be our attitude of mind toward that Divine revelation that has come to us in this latter day. That attitude should be one of humility, of willingness to take a lower place in the reception of the highest truth. Again has truth come down to us from heaven, and it has come through one of the mightiest intellects that was ever given to a mortal man. Yet that intellect did not dominate and shape the utterance; it was controlled by the utterance, though most certainly it was not without influence upon it. And in this particular, how complete is the parallel between the First Coming and the Second! Our Lord, as we have seen, made His intellect—an intellect with which He could astonish the wisest when He was but a child—completely subservient to the Divine love, which was to reign supreme within Him, and shine through Him to the world. Swedenborg, after achieving intellectual labors that have seldom if ever been equalled, made his intellect subser-

vient to the Divine truth that was revealed to him, and which he was called upon to make known to the world. Our Lord, we have seen, after that first triumphant effort to teach Divine truth through the natural reason, forever abandoned the attempt, and never once tried to prove the truth He uttered after His public mission began. So Swedenborg, after his illumination, never once used his marvellous powers of intellect to prove the truth he uttered, but turned quietly away from those who would provoke him into argument. Our Lord lived the truth He uttered, and so He was the Truth, the Divine Word, and the perfect illustration of His own teaching. Swedenborg, a creature of clay like the rest of us, though he tried to live the truth faithfully, and, we may believe, did live it; was yet too sincere and humble to claim that the truth found its illustration and argument in his living it; rather did it bear witness to itself, in that it helps all humble searchers after goodness to lead holier and better lives.

It is then through our affection for good, through our desire to lead a better life and to be delivered from our sins, that this truth of the Second Coming must appeal to us; just as it was to this same affection for good that the truth of the First Coming appealed when our Lord walked visibly among men. And so every devout seeker after truth who would know whether or not Swedenborg's mind was Divinely illumined to see the realities of the spiritual world, will find that the only sure and infallible test is that of applying the truth to life. Every such truth-seeker may well use the words which our Lord himself gave as the test of truth: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

It is one thing, however, to make the intellect subservient to the affection for the truth; it is quite another thing to fling the intellect entirely away and give it no part in the reception of truth. The highest of all truth, spiritual truth, can only be received through the affection for good; but when once it is received, the intellect has its important part to do in systematizing it, assimilating it, and giving it its broadest

application to the life. And they who, after first receiving truth through the affections, learn also to see the entire reasonableness of it, may be better armed to defend it for themselves and others than those to whom it speaks solely through the intuitions.

And perhaps those who are so armed will find no better use for their weapons than in resisting the claims of those who would make the reception of Swedenborg an act of absolute and blind submission. Such a reception at once degrades the intellect and takes it out of its proper sphere. It degrades it by making it slavishly accept what it cannot see the reasonableness of. It takes it out of its sphere by making the reception of truth a matter of intellectual interest. The great body of truth made known through Swedenborg we can approach and receive through the affections. But the belief that every line and syllable of this body of truth is absolutely infallible and of equal authority with the Word is distinctively an intellectual position. And even while it is an intellectual position, it is a position which shackles and belittles the intellect; and, in taking it, the intellect deliberately gives over its freedom, and its activity must ever afterward confine itself to fixed and well-worn grooves of spiritual thought. And so far indeed as such a reception of truth can touch the affections at all it can only do them harm. For when truth is forced upon the affections by an intellectual rather than a spiritual surrender to its teachings, it can only be held in a cold and narrow spirit; and instead of making life sweeter, and cleaner, and more lovely, it will take from it its finest and noblest sympathies and its perfect good-will toward men.

EDMUND H. SEARS.

TREES AND SHRUBS.

WILLOWS AND POPLARS.

It is difficult to be sure of the trees indicated by these names in the Bible. Probably the Hebrew terms for both are somewhat more comprehensive than our English words, and include a variety of stream-loving trees and shrubs. The Hebrew names for the poplars and the willows seem to be derived from *whiteness*, and many species of both are silvery in appearance, especially when the leaves are blown up by the wind. Willows are fond of the "water courses"; and Lombardy poplars, and also the similar species which is abundant in northern Palestine, are no less so. In moist places they both grow with great rapidity; and their slender, flexible twigs are everywhere used for basket work. Poplar stems of larger size, from their lightness and straightness, are a favorite wood for rafters. Both trees have their flowers in catkins, the stamens and the pistils on separate trees, and produce a profusion of small cottony seeds which blow like down in the wind. The long slender leaves which are common among willows, bear a strong resemblance to olive leaves, and some of the large trees are strikingly like olives in general appearance. And, on the other hand, the Lombardy poplars, with every shoot pointing upward as straight as possible, equally resemble the cypress in general appearance. It is also worthy of mention that several of the poplars, by reason of their flattened leaf-stems and quivering leaves, are universally taken as symbols of fearfulness and tremulousness.

Swedenborg assigns to both the representation of a low order of intelligence, relating to "natural good" (A. C., n. 4013), and the "lowest goods and truths of the natural man, which belong to the external sensuais."—A. E., n. 458.

As the cypress, with its evergreen ascending twigs, corresponds to a knowledge of eternal life in heaven, the poplar—which is so similar in form, but with deciduous fluttering foliage—seems to represent a knowledge of spiritual influences in the natural world,—an external sensual knowledge,

as of spirits and ghosts, and their influence upon the affairs of men, which, because of its lack of spiritual intelligence, is subject to superstitious fears and fancies.

The willows, in their resemblance to olive-trees, represent a similar knowledge of dependence upon the Lord in regard to natural things,—such, for instance, as the Israelites had when they heard from their fathers what works were done by the Lord in the days of old; such as is given in the literal story of the Scriptures; and such as is prominent in our national Thanksgivings. Neither tree bears serviceable fruit, but they fill the air with their downy seeds. And so do the simple with their whispers of spirits and ghosts, on the one hand; and, on the other, with sentiments of dependence, which with many take the form of belief in charms and omens, or, better, in faithful observance of religious forms. The pliable character of this intelligence, relating to external good from a spiritual or Divine origin, may be the reason why the twigs of the trees so readily permit themselves to be woven into baskets for the reception of material goods. In this shape they represent a state of grateful reception and acknowledgment.

In the Scriptures willows are associated both with rejoicing and with weeping: with rejoicing in times of prosperity and abundance; with weeping in time of captivity and scarcity. In the celebration of the Feast of Tabernacles, the Israelites were commanded to take, with other emblems, “willows of the brook, and rejoice before Jehovah seven days.”—LEV. xxiii. 40. It is said also in Isaiah: “I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses.”—Chap. xlv. 4. In both instances they are spoken of as representatives of grateful rejoicing for benefits received. But in the Psalm (cxxxvii. 2), where it is said by the captives in Babylon, “We hanged our harps upon the willows in the midst thereof,” they represent an acknowledgment of natural benefits from the Lord, given now to their enemies, and withheld from themselves. The pendulous boughs of some willows have been taken as forms of

grief. And probably they do represent a clinging to the things of earth, and grief for the loss of them.

SHRUBS AND FLOWERS.

In our study of trees we have seen that the fruit-trees represent wisdom of life of many useful kinds,—concerning the Lord, the Church, marriage, social relations, benevolences, the care and education of children. The leaves of the trees represent perceptions of new truth; and the blossoms, all the parts of which are leaves modified by the expectation of fruit, represent the joyous perceptions of the application of wisdom to use.

The flowering shrubs are many of them akin to the fruit-trees, but lack their stately size, and their nutritious fruitfulness. They are content with beauty and fragrance, without more substantial fruits; or their fruits are only berries. In this they represent intelligence concerning various affections, which is enjoyed as a good in itself. It is intelligence rather about being good than about doing good; or if it does other good works, they are pleasant and kindly rather than substantial.

A large part of the intelligence in children's minds is of this kind. They have not the mature reason to think out useful plans of life, or even to follow the details of such plans. But they love stories, especially such as illustrate clearly the good and the evil in human life. For such things their perceptions are quick. They are fond also of plays which imitate the works of maturer life,—without their fulness of detail, but with a keen sense of their heroism, their self-sacrifice, their humility, their patience, and other virtues. This intelligence in virtue, if of a permanent kind, and with some development with years, agrees well with the nature of the flowering or fragrant shrubs.

The annual flowers, herbaceous and short lived, are like the oft-recurring promptings to be good, to be gentle, modest, patient, hopeful, cheerful, grateful, and so on in a long series, when the admonitions are heeded in a spirit of obedience to the Lord, or to the Lord's representatives. It is not difficult

to see in violets the beauty of a retiring modesty; in daisies, of humble cheerfulness; in lilies, of a more stately and serene hopefulness. The perception of such characteristics, as presented in the flowers, has always been an element in the art of the poets.

Our Lord in speaking of "the lilies of the field," probably did not refer to lilies in particular; for these are not conspicuous in Palestine; but used the term in a general sense for the flowers of the field. Beautiful flowers abound all over the land; and neither in color, in form, nor in texture, can any royal robes compare with them. This is not less true spiritually than naturally; for the flowers of the mind are spontaneous expressions of good feeling; and no elaborate array of artificial sentiment can compare in beauty with such as is spontaneous and genuine, and has in it life from the Lord.

JOHN WORCESTER.

THE MINISTRY OF ANGELS.—Does the angel of the Lord encamp around my dwelling? Stephen is stoned; James is beheaded. The Christian's foot is dashed against a stone. The scarlet plague has come nigh my dwelling, and carried off the household pet. Where is the angel? Satan enters the heart of a man, and the life of an innocent schoolgirl is at the mercy of a murderer. Where was her guardian angel? A flash from the black cloud, and a good man breathes no more. Where was his angel? Reflect a moment. What is the ordinary course of our life? Is it full of daily accidents? Is it not rather crowded with daily mercies, unseen and unnumbered? Is not calamity occasional, not habitual? Then there is something higher than life, dearer than wealth. Your *spiritual perfection* is a nobler thing than these. It is *that* the angels are commissioned to aid in securing. — *Prof. Churchill.*

CHRISTIAN HISTORY.*

To those who read the Apocalypse as history, the story of Christianity is plain. In that sacred book, reasonably interpreted, they find the successive stages of Christian history described with perfect clearness and with equal impressiveness. Having once obtained the clue to its meaning, one has no more doubt of the accuracy of the Apocalypse in displaying, long before the fact, the career of Christianity than he has as to the prophecies of the First Coming of the Messiah. To many in our Lord's day those prophecies were obscure, so that some misunderstood them, and some regarded them with indifference; but to a few the prophecies were light and life. So is it with the prophetic book of the New Testament, which is wholly misunderstood by some, who are as certain of disappointment as the Jews were; which is ignored by others; and which to a very few is transparently clear and wonderfully instructive.

Those who have found the Apocalypse a prophecy receiving fulfilment at the present day in its closing portion,—all the rest fulfilled already,—may see no reason to look elsewhere for Christian history, and may even feel inclined to rebuke those who also look to human historians. But revelation of history, which is simply disclosure of the true meaning of prophecy, and science of history, which is a growth from deductions from careful observation, have no quarrel, and should not be dissociated in any mind. The bigotry of revelation despising science is akin to the blasphemy of science defying revelation. The future holds the reconciliation of revelation and science—a reconciliation which has as many avenues of approach as there are objects of study, but which seems slowly to draw near on every avenue.

For the present, however, the scientific student of "God in

* *The Continuity of Christian Thought. A study of Modern Theology in the Light of its History.* By Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge. Boston: Houghton, Mifflin & Co. 1884. pp. 438.

history" is far from the student of revealed history which is in prophecy, and the increasing scientific enlightenment takes no note of the fulfilment of prophecy. Scientific historians are so affected by the confusion of interpretations having no universal bearing, and merely resting upon guess, that they simply ignore the whole subject for the present.

One of the fairest and strongest of the students of Christian history, apart from prophecy, and in the light merely of reason, is Prof. A. V. G. Allen, whose paper on the "Theological Renaissance of the Nineteenth Century," printed two years ago in the *Princeton Review*, was commented upon by us in the NEW-JERUSALEM MAGAZINE for February, 1883. We then said,—

"If the writer were as clear in his comprehension of the prophecies, in respect to the course of Christian history, as he is keen in his delineation of the past, his paper would be one of great power."

This attitude is that of Prof. Allen now, and his lectures on "The Continuity of Christian Thought," delivered at Philadelphia on the Bohlen foundation, are the best specimen we know of in the line of the scientific investigation of Christian history. The author's coolness is remarkable. Treating of a subject which almost all have viewed with so much feeling that their judgments have been sadly warped, this instructor in an Episcopal theological seminary betrays by no direct word the least bias, though he omits to bring home to his church the inevitable inference that a body retaining the ritual which grew up with the development of a condemned theology has some changes to undergo in the future.

Speaking of the book in its positive aspects, it may be said, generally, that the author recognizes as good the Christianity of the first three centuries, which he calls the Greek theology, and which he approves because it contained a sense of the indwelling of God in the universe; that he gives the name of Latin Christianity to that which came into prominence with the third century, and which he condemns for its separation of God from the universe, and its consequent establishment

of pope and priest to mediate between God and men; its appeal to authority and contempt for reason; its declarations of faith to which men must bow without perceiving their truth; and its inclination to make the sacraments the only means of obtaining Divine blessing. As he sets forth Origen as an exponent of the Greek stage, he makes Augustine that of the Latin. He draws vivid comparisons between the two eras:—

“By Greek thinkers the Incarnation was regarded as the completion and crown of a spiritual process in the history of man, dating from the creation; and by Latin writers as the remedy for a catastrophe, by which humanity had been severed from its affiliation with God. With the Greek, the emphasis was laid on the spiritual or essential Christ, who had always been present in human souls, who had become Man in order that he might manifest the fulness of the Godhead bodily; with the Latin, the tendency was to magnify exclusively the historical Christ, who had come at a moment of time and then departed, leaving the world bereaved of his presence. The end of Christ's religion, as viewed by the Greeks, was the realizing of aspirations after a Divine character,—the free imitation of God; as viewed by the Latins, it was obedience to an external law. Faith, in the Greek acceptation, was spiritual vision,—the insight of the soul into eternal realities; in the Latin, it was primarily assent to external authority.”

In this judgment, drawn from much concise statement of fact and careful investigation of a period so distant that it can be coolly studied, Prof. Allen undoubtedly has expressed the best judgment of Protestants who have looked into the subject. And he has certainly presented also two tendencies of the present day, which can be seen even in our own body, which contains some whose speech is always of authority, of magnifying the priesthood, of aversion to practical piety as the chief end, and of condemnation of unbelief, even inquiring unbelief, as hopeless atheism. We have been struck, while reading the pages, with the analogy to the old contest between ante-Nicene and post-Nicene theology, which may be traced in the contest between the mysticism and the ecclesiasticism of the Middle Ages, between Wesleyanism and

formalism in the last century, between Christocentric and Calvinistic theology now, and between that aspect of our own movement which has for its aim the illuminating realization of the Lord's presence as Swedenborg had it, and that other aspect, undoubtedly equally sincere in its convictions, which strives almost solely for Church order and the establishment of what is deemed the right relation between clergy and laity.

Returning to Prof. Allen's views, we find him regarding the rise of Protestantism as only a preparation, and not a final achievement. Luther was a man of good impulses and consummate courage, but,—

“Viewed from the standing point of a formal theology, he is full of inconsistencies and contradictions, and even dangerous errors.”

“Luther is not to be regarded as a constructive, systematic theologian. He denied, in extreme and even violent language, the freedom of the human will, in order to assert the activity of God, and man's absolute dependence upon Him.”

“Melancthon was a timid, or, as Luther said, a pusillanimous spirit, capable of seeing two sides of a question, or enough to weaken his allegiance to truth, but not capable of seeing all around and through it.”

To these judgments we would add that of Calvin :—

“In some respects the system of Calvin not merely repeats but exaggerates the leading ideas of Latin Christianity. In no Latin writer is found such a determined purpose to reject the immanence of Deity and assert His transcendence and His isolation from the world.”

And after summarizing this system, he says,—

“Such was the system which carried with it the immediate future in the history of Protestantism. It professed in every part and smallest detail to reflect faithfully the teaching of Scripture; in reality it only rested for its confirmation upon a misreading of St. Paul's Epistle to the Romans, and was then applied to all Scripture as a measuring-rod. The system was voluntarily adopted to a large extent, even in the Lutheran and Anglican Churches. It was, so to speak, the spirit in the air.”

Of that groping for the life of the New Jerusalem, which is commonly known as mysticism, words of good judgment are continually found:—

“The mystic theology of Eckart, Tauler, and others, was the first expression of the German consciousness, anticipating by centuries its maturer form in the systems, whether religious or philosophical, of our own age.” “The mystics developed a principle, which, when its full significance should be discerned in later ages, would appear as the foundation of a more spiritual, more comprehensive theology than the Latin Church had ever known in all her history.” “Through their contact with nature they had been aided in reaching a closer relationship to God than they could gain from the received theology. In the outward world was reflected to Jacob Behmen’s vision an inner spiritual world.” “In other ages Schliermacher might have passed for a mystic. It is among the changes which his influence has helped to accomplish that what has been called mysticism has at last been legitimized in the Church. Mysticism was indeed but the Latin name for the Greek theology. The modern Church has given birth to none who are specially designated as mystics, because the essential principle of mysticism has entered as a ruling idea into advancing inquiry in theology.”

These extracts, though only sufficient to call attention to the just view which, as an historian, Prof. Allen takes of the vital principle of Christianity surviving through the dark ages, are perhaps enough to give the right idea of this book, and to suggest that, unconsciously, the author has brought out the right interpretation of the Apocalypse.

Let us group a few extracts which show how closely his view of the course of Christian history agrees with the predictions of the Apocalypse:—

“Augustinianism [354-430] and the Papacy owe their appearance to an age when free inquiry and intellectual activity were struck with decline.”

“Belief in the immanence of God in humanity was giving way in the fifth century to another and lower conception of the relations of God to man.”

“Christian theology shared in the decline which had overtaken

Greek philosophy. The theological school of Alexandria, which had maintained itself in great wealth of intellectual and spiritual power for more than a hundred years, ceased to lead the Church in the East after the fourth century." "Christian people fled from the cities into the desert, from a Church that was becoming corrupt, from a civilization that was dying."

"From the time of the Nestorian controversy [429] it is unceasingly evident that the earlier and more spiritual conception of Christ as the Divine immanence in humanity is disappearing from the Church."

"The age before the Reformation reveals the Latin Church in a state of hopeless decline. At a time when the Church most needed every support which could contribute to sustain its decaying strength, it was deserted by the reason."

"At the opening of the sixteenth century, all things were hollow with decay."

"In the prevailing theology of the seventeenth century there was no divergence in principle from the Scholastic theology of the Middle Ages."

"The formal Protestantism of the seventeenth century, as represented in its orthodox systems of theology, contained within itself the seeds of its ultimate dissolution."

"As we review the leading features of the theology, which has been gradually extending its reception in the Church from the time of Schliermacher [1768-1834], it appears in every essential respect as a reproduction of what Greek theologians had taught, when the influence of Christ was yet fresh in the world."

"In concluding this sketch of the history of Christian thought, we are leaving it on the threshold of a larger future. Christian theology has regained at last the point where it was left by the master minds of the Ancient Church. Latin Christianity is seen as a parenthesis in the larger record of the life of Christendom."

Thus, as perhaps the first of this class of Christian historians, Prof. Allen unconsciously records the opening of the seven seals, and interprets what is said of them. But here he reaches at once his limit, which we could not easily have learned, unless he had added at one point a note, which not only tells that he has no satisfactory interpretation of the Apocalypse, but that he sees nothing in it. We are reminded

with some suddenness that, however much history may tell Prof. Allen, revelation tells him nothing. He says,—

“The Swedish seer endeavored to combine in his system what he rightly regarded as the two revelations, that in nature and that given in the Bible. But his idea of the process of revelation, as recorded in the Scriptures, rose no higher than the then current theory of verbal inspiration. In order, however, even on this theory, to make the Bible serve his purpose, he was obliged to omit from the canon of Scripture many of the most valuable books, while he also exaggerated the importance of others; for example, the Book of Revelation, about whose genuineness and authenticity there have always been grave doubts in the Church. Swedenborg was profoundly read in the study of nature, as he was also profoundly ignorant of the history of Christian theology, which is the history of the consciousness of man under the guidance of Divine revelation. He therefore saw no other way of introducing to the world the truth, which, in common with others, had dawned upon his mind, than by smuggling it into the Bible by means of allegorical interpretation, the key to which he seems to have sincerely believed, had been imparted to him in some external supernatural way. The sect sometimes called after his name, still survives as a monument to a movement in the last century which was summarily interrupted by the great ecclesiastical reaction in our own age.”

All this, coming from such a source, is neither surprising nor painful. No single truth of spiritual import seems to be received, not from prejudice, of which there is as little as possible in the whole book, but from the writer's state of mind. To him Schliermacher, whose effectiveness in restoring German thought to better channels cannot and need not be denied, is the great teacher of the age, but Swedenborg to the same mind is only a riddle and an imposter. So the doctrine of inspiration is misapprehended; the reason for not placing Paul's Epistles upon the same level with the Lord's words is strangely perverted; and the Book of Revelation, about which the professor speaks much more strongly than facts will support, is set aside just when its meaning had been proved; Swedenborg is spoken of as ignorant of Christian history, when the truth is that he describes its eras essen-

tially as the professor has described them, and knew the Church leaders in their hearts; the suggestion is falsely made as to the manner of his learning the mode of interpreting the Word, which came by no external supernatural way, but in the daily reading of that Word; and, as to the movement, even if interrupted by the revival of Romanism in some quarters, and of the worship of by-gone formulas in others, the professor himself has pointed out more than once that, overruled from above, interruptions are not extinctions.

We are sorry for this note, in which the writer goes beyond the field of his study, and writes what was evidently no part of his original lectures, but we are not surprised. It is quite possible to see the past in its right relations, and to judge the present according to appearance; to be accurate down to one's own time, and then to say what will bear correction. A respect for the Book of Revelation, and the least perception of its meaning, would have saved the writer from ignoring the promise of the New Jerusalem when Christian history will reach its final triumph.

THEODORE F. WRIGHT.

ODE TO THE WIND.

OH, Wind of mighty will,
Remember Him who spake
To thee upon the lake,
And once again be still.
Lift not the awful deep,
Nor tumble it ashore,
Nor scream above the roar,
Nor pile it heap on heap.

Without thy wilful rage
The ocean were a glass;
The birch canoe might pass
On thee an endless age.
Oh, had I not been cast
Upon a wind-torn sea,
How quiet might I be
And safe on land at last.

But so the Spirit goes,
As blows the viewless wind,
Upheaving all the mind
And searching all her woes ;
Uptearing from its bed
And dashing on the beach,
Along the sandy reach,
The weedy crop and dead.

With mighty hand and high,
And voice that terrifies
The obedient waves that rise
Confounded with the sky,
The Spirit in the breast
Sweeps on its rugged course,
An ocean-moving force,
And brings the bark to rest.

—*Timothy Otis Paine, in Boston Transcript.*

A SUPERINTENDENT'S TALK WITH CO-WORKERS.*

I.

WHAT is, or should be, the common end or purpose of both family and Sunday-school? Is it not the instruction of the children in the laws of life as laid down in the Word, and the constant and patient endeavor by precept and example to cause them to observe and keep those laws, and so finally fit them for heaven? If this be a proper statement of the end desired, has it ever occurred to you how dignified and important this work is?

We naturally estimate the value of all work from the importance of its objects and results, and we judge of its relative dignity from the character and ability of those who are engaged in it. Judging of this work in this way, let us form some true conception of its importance and dignity.

We are taught in the work on "Divine Providence" that the purpose or end of the Lord in creating not only this earth,

* An Address delivered at Baltimore, Md., February 21, 1884, by the Superintendent of the Sunday-school of the First Philadelphia Society.

but all the earths of the universe, was to form a heaven out of the human race. For this end, all the infinite love, wisdom, and power of our Heavenly Father was and is being constantly invoked and exercised. In this work, only, could the Almighty and Everlasting Jehovah find adequate and fitting expression for his infinite love and tenderness. To ensure this, when all other means failed did he assume humanity; and revealing himself in the person of our Lord and Saviour Jesus Christ, waged war with and overcame all the powers of Hell, and so became the Redeemer of all men. To guide us in this eternal purpose, and to point out the way, He has given us his Holy Word; and lovingly coöperating with him to the extent of their powers, are all the angels of heaven.

If we are truly performing the use for which the Sunday-school is intended, such is the importance of the work, and such is the ineffable dignity of our co-workers. Men and women almost instinctively desire to be engaged in some dignified work, and they are esteemed the great and noble of the world, who perform the work of, and associate with, its kings and rulers.

But think of it! No matter how lowly our station in life, or how menial our daily calling, if as parent or teacher we are really coöperating in this great work, we are working with and for the King of kings and Lord of lords, and our daily associates and co-workers are His holy angels!

Do we fully realize this fact? Have we properly estimated the importance of our work?

It has been said, that such is the importance of the work, and such is the nature of our co-workers, if we are truly performing the uses of the Sunday-school teacher or parent. But are we performing these uses? Is the end stated above, the one that is constantly before our eyes, and that we are seeking to attain?

Do we attach more importance to the development of our children as spiritual beings, than to their success in this life? Let me ask my brother superintendents and teachers what is the end or object which you hold constantly before you in all your work? What is it that is most in your thoughts when

preparing your lesson? when approaching the Sunday-school? when standing before your school or class? Is it your great desire that your school or class should appear, or be, apt scholars? That they should be able to answer questions, and generally to appear creditably at reviews or public exercises? Do you desire to appear well before your class, or that your class should appear well before others, and reflect credit on you? Do you desire that your scholars should be so well versed in the doctrines of the Church, that they may be able to cope with and refute others in argument? Do you especially desire that they should be able, perhaps with something of slight and contempt, to point out the doctrinal falsities of their associates in their own or the so-called "Old Church"? Do these thoughts, or any of them, or any combination of them, or any similar ones, enter into our minds and shape and influence our work, so that the paramount object or end above stated is either wholly or partly lost sight of? If so, then precisely to the extent that such considerations affect us, instead of cooperating with the Lord and his angels, we are working against them; and our calling and work, instead of being dignified and useful, becomes ignoble and injurious.

Let me ask the parents here—When you think of your children and plan for their future, are you as careful to instruct them in spiritual and eternal truths, as in the natural truths and sciences?

Make the question plainer. Which lesson do you regard of the greater importance, and which are you most careful that they should prepare, that in history, geography or arithmetic, or that in the Word? Do you desire your son or daughter to be *good*, as much as or more than you desire the former to become eminent, rich, or powerful, and the latter beautiful, intelligent, and fashionable? If you place the spiritual end first, and make the others subordinate, then your efforts are all in the line of the Divine Providence, and all Divine and heavenly influences are favoring your work. If the natural use is placed first, then there are no words adequate to express the folly of your course, and you have done

your child the most grievous wrong you are capable of doing.

But it may be objected, that the statements thus made are too general, and that while they may be admitted to be true in the abstract, they do not furnish any help or give any definite instruction as to how this work of parents and Sunday-school teachers should be performed. This, however, should be remembered: that if the general truth is seen and acknowledged, we are prepared to accept and understand all the particulars under it. But while this is so, it is also true that, on occasions like this, when earnest workers are met to take counsel together, and to learn of each other new and better ways of doing the common work, some practical hint or suggestion, some particulars of truth will often find a lodgement in the mind and abide there, when more general statements are utterly forgotten. I propose, therefore, to suggest a few things that both teacher and parent should do, that have a most wonderful and practical bearing on their work.

FITNESS OF TEACHER.

When the Lord in DEUTERONOMY xi. 18 commands us to teach his words to our children, he tells us what we must do to fit ourselves for the undertaking. And his command to us, teachers and parents, is: "Therefore shall ye lay up these MY WORDS in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes;" that is to say, we must first learn his words ourselves and make them the rule of our lives and conduct. We must make his words our own, by the exercise of the affections in the various duties of life. So we lay up these words in our hearts. We must learn them and lay them up in the memory. We must brood over and reason about them until we understand them and see their relations to us. We must love and do them, and so lay them up in our souls. We bind them upon our hands by laying hold upon them with the bonds of love, and using them to do for the spiritual natures of our children as we provide for their earthly needs with our hands; and we bind them as frontlets between our eyes, when we use them to form our judgment—when they become the principles of our conduct and the law of our lives. Have you

thought of this? You must learn before you can teach. You must govern yourselves before you attempt to govern others. You must allow the Lord to guide you, and you must follow him, before you attempt to lead your little ones.

This causes me to think of another matter. I remember once, in talking to a brother well versed in the doctrines of the Church, but whose reading and study seemed to be all affected by a bias we observe so much lately, that I spoke of forbearing to do certain things that I regarded as innocent in themselves, or that I could indulge in without injury to myself, for the sake of my example as the superintendent of a Sunday-school; whereupon with, perhaps, more of emphasis than politeness, I was told that that was "all bosh"; that I was "trying to be a special providence," etc. This was years ago, and I have thought about the matter more or less ever since. I have studied the writings of the Church and I have endeavored to understand what we are really taught on this point, and the more I reason, reflect, and observe, the more I am convinced that the old maxim, "Example is better than precept," is founded on eternal truth. If you want your children to be loving and merciful, no matter how much you may command them to be so, your words will be little heeded if you set the example of hatred and cruelty. It will be in vain to enjoin purity and innocence upon them, if these virtues find no place in your character. You may preach in season and out of season against the sins of dishonesty and of bearing false witness, but if you disregard the rights of others, and if you find pleasure in spreading evil reports of your neighbors, the lesson of your life, and not that of your lips, will be the one that is heeded.

This is true both of teacher and parent. But it is especially true of the latter. There is another way I would like to state this, which may perhaps attract your attention. If you want to know how you appear in the bosom of your family, how you speak and act, observe carefully your own children, when they are unaware of it, and you will find faithfully reproduced, not only your peculiar words, but the tone of your voice and the manner of your gestures. Perhaps others may do the same thing and draw conclusions not flattering to

us. Character is the great teacher of our children. It is from our lives and not our words that they learn the best and worst lessons.

Before leaving this topic, I want to say once more what is involved in what has been said, and especially what is taught in our Lord's command to us, quoted above from Deuteronomy, that in the education of our children, love and wisdom must be united: either separate from the other is insufficient, and will produce a distorted character. If love alone guides, our fondness will soon become foolishness: and if truth alone speaks, its harshness, coldness, and severity will kill all the tender affections of the child, and the subject of the lesson so taught will only be remembered to be disliked and avoided. Think of the Puritan teachings of the Sabbath, and think of the children watching and waiting for the shadows to climb the hills, and so announce the end of the day of rest, the hours and minutes slowly dragging along, every moment of repressed childish activity causing absolute torture, and then think how those children must love such a day, and how they would look forward to its coming!

WHAT TO TEACH.

Having prepared ourselves in some measure to teach our children by doing what the Lord directs us to do, what shall we begin to teach them?

First. Let us, by every means in our power, and as we desire their temporal and spiritual success and happiness, teach them *obedience*. I do not believe that the majority of people, even professed New-Church people, have the most remote conception of the absolute, the paramount importance of this instruction.

It should commence as soon as the child is born; it should continue so long as the child looks to its natural parent for guidance and direction, and until with the birth of the rational faculty, it gradually turns directly to its Heavenly Father, to be led and instructed of him.

Teach our children obedience. Why, to have taught them that is to teach them everything. If they obey their natural parents, and then the Lord, what more can they do?

In this connection I cannot but think of the great difference between the teachings of the new and the former Church on this subject. While the latter Church tells the people that it is impossible to keep the Ten Commandments, and that if we break one we have broken all, we learn that exactly the opposite of this statement is true; that if we are honestly and faithfully in the endeavor to keep a single one of the commandments, our faces are turned towards the Lord, and in keeping that we are in the effort to keep all. This is especially true of the commandment to honor our father and mother. If the child keeps that, and during infancy and childhood obeys its natural parent because the Lord has commanded it, and then as it grows in wisdom and stature, and learns of its Heavenly Father, obeys him, that child is keeping all the commandments. It is said of this commandment, that it is the first with a promise, and this is in the very nature of things. In keeping it, and only in keeping it, is there or can there be any promise either in this world or the next, and from failure to keep it ensues deprivation of all pleasure, good, and hope, here or hereafter.

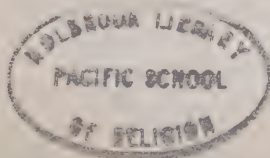
How can we teach our children to obey? Here especially will our character and example be potent. If we would have our children obey us, we must obey the Lord. In obeying Him we will learn and receive wisdom to lead them, and our lives and conduct will be eloquent, as no words we can use will.

We can, moreover, turn to the Lord and find the most positive instruction and the most perfect illustration.

We can show the blessings that attend obedience, and the opposite with disobedience. We can show that it is preferable to all other forms of worship. "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams." And we find the perfect model of obedience in our Lord, who, while so wise that his understanding astonished the doctors, nevertheless went down with his parents to Nazareth, "and was subject unto them."

WM. McGEORGE, JR.

[To be continued.]



THE CHURCH AND CIVILIZATION.

III.

IV. THE PRESENT AND FUTURE PERIOD, OR THAT OF THE NEW DISPENSATION.

WE have come upon one of the most difficult problems with which the New-Churchman is called to deal, namely, the present advanced condition of society—at least in Christendom—in science and art, in social progress, in morals, and in religion, and its relations to the New Church, and the existence of a new dispensation of religion and Divine truth in the world. In other words, is all this advancement and progress during the last century the result of the new order of things inaugurated by the Last Judgment a century and more ago, and a plain sign that this new state of the Church is penetrating the whole order of society in Christendom, and that the New Jerusalem is really descending even into the forms of thought of the consummated Church, and bringing the whole Christian world under its sway? Or is some other explanation to be sought for, more in harmony with the plain teachings of the Church and the uniform order of the Divine Providence hitherto in relation to the Church? Upon this subject we have the most positive affirmations in the Church writings, which it seems to us impossible to set aside:—

“Those within the Church who have confirmed themselves against Divine truths, especially against these, that the Lord’s Humanity is Divine, and that works of charity contribute to salvation, if they have confirmed themselves against these truths not only by doctrine but also by life, have reduced themselves to such a state as to the interiors, that afterwards they cannot by any means be brought to receive those truths; for the things which are once confirmed by doctrine, and at the same time by life, remain forever. . . . Hence when any new Church is established by the Lord, it is not established among those who are within the Church, but among those who are without; that is, among the Gentiles.”—*A. C.*, n. 4747.

"The case will be the same with this Church which is called Christian."—Ibid., n. 2986.

And again, in the "Apocalypse Explained," written after the Last Judgment, we read,—

"Because this knowledge and acknowledgment [that is, of the Divine Humanity] have thus perished, which, nevertheless, are the principal of all things of the Church, . . . therefore a new Church is being established by the Lord among the Gentiles, where these are not only known, but likewise acknowledged."—A. E., n. 49, *ad fin.*

It is true there are occasional intimations in the writings of a *revival* of the Christian Church, as though this were to take place within the boundaries of the former Church itself, but from passages like the following, of which there are several, it is evident that this is a mistaken interpretation.

"The Church cannot arise anew among any nation, until it is so vastated that nothing of evil or falsity remains in its internal worship. . . . This is the reason why the Church of the Lord could not be restored among the Jews, but among Gentiles who had no knowledges of faith."—A. C., n. 1366.

"As true Christianity is now beginning to dawn, and the Lord is now instituting a new Church, signified by the New Jerusalem in the Revelation, . . . it has therefore pleased the Lord to reveal the spiritual sense of the Word."—T. C. R., n. 700.

As we have seen, speaking of the state of the world under the Christian Dispensation, the civilization, and mental and moral advancement of the race was never so great at any previous period as it was during the last century, and at the very time of the Last Judgment itself; and we also learned that this was in great part the natural result and development of the new era of intellectual progress inaugurated by the revival of learning in Europe in the fourteenth and fifteenth centuries. That this progress should continue, and even be greatly accelerated under the new influences set at work by the Last Judgment, and the restoration of mental and spiritual freedom which was then again effected, as well as at the

Lord's First Coming, is not surprising. But that it is a purely intellectual and external movement, and one with which theology and the state of the Church has little or nothing to do, is clearly seen by thoughtful Old-Church writers themselves.

"Disputes," says Buckle, "which a century ago would have set the whole kingdom in a flame, are now regarded with indifference by the vast majority of educated men. The complications of modern society, and the immense variety of interests into which it is divided, have done much to distract the intellect, and to prevent it from dwelling upon subjects which a less occupied people would deem of paramount importance. . . . The truth is, that the time for these things has gone by. Theological interests have long ceased to be supreme; and the affairs of nations are no longer regulated according to ecclesiastical views. In England, where the march has been more rapid than elsewhere, this change is very observable. In every other department we have had a series of great and powerful thinkers, who have done honor to their country, and have won the admiration of mankind. But for more than a century we have not produced a single original work in the whole field of controversial theology. For more than a century the apathy on this subject has been so marked, that there has been made no addition of value to that immense mass of divinity, which, among thinking men, is in every successive generation losing somewhat of its former interest." *

Lecky speaks of the subject in a similar way.

Could there be, we would ask, a more perfect corroboration of Swedenborg's remarks in A. C., n. 5524, where he says,—

"Man at this day is little concerned about the things which are transacting interiorly within him, since he is wholly occupied with external things; and to him who is wholly occupied with external things, . . . internal things are of no account. . . . 'What have I to do with such considerations, from which there results neither gain nor honor? Why must I think about the state of the soul, or of the interior man, etc.?' Such is the secret language of the man of the Church at this day, and such his thoughts when he hears or reads anything concerning the state of the internal man."

* Buckle, *ubi supra*, pages 256, 257.

And, referring to the queen of Sheba's visit to Solomon, and "the happiness which she experienced" from hearing his wisdom, he asks in conclusion: "Who at this day would call himself happy on such account?"

What, then, it will be asked, is the attitude of the Church towards the civilization of our day? Is she to accept it, and look upon it favorably, or is she to regard it as only evil, and opposed to her own progress and prosperity? We have already in a measure anticipated this question. Undoubtedly, in so far as it is in accordance with her teachings, or can be made in any way to subserve her Divine purposes, she will and must avail herself of it, and of the thousand agencies and instrumentalities it affords for the dissemination and propagation of the truth, and the building up of the Church, whether, in the world around her, or in the hearts and minds of her members and adherents. But the enjoyment and use of these things is not unattended with danger. We are taught in the Church writings, indeed, that to the men of this age, the very results of science and civilization are a snare and a source of evil, such as has never before existed, from the extreme incredulity as to spiritual things and naturalism which everywhere prevails in the Christian world.

The evil of the Churches of the past, we are told, is, that they "did not believe the Lord or the Word, but themselves and their own senses."

"At this day, however [it is added], the evil is much greater than in former times, because men can now confirm the incredulity of the senses by scientific facts unknown to the ancients, which have given birth to an indescribable degree of darkness, of which mankind would be perfectly astonished did they but know its extent."—A. C., n. 232.

"I have been informed that good in the will-principle, which was enjoyed by the members of the Most Ancient Church, was utterly lost among the antediluvians: but that at this day, with the members of the Christian Church, intellectual good is beginning to perish, insomuch that very little of it is left remaining; by reason that they believe nothing but what they comprehend by their senses, and that at this day men not only reason from the senses, but also

extend such reasonings to Divine arcana, by a philosophy unknown to the ancients. The consequence of this is, that intellectual light is utterly darkened, and the darkness is become so great as scarcely to admit of being dispersed."—A. C., n. 2124; cf. 196.

Precisely here, then, lies our danger as a Church and as individuals in relation to the civilization of our time. We are in danger, that is, of becoming so wholly engrossed in the learning and knowledge, the marvellous scientific and artistic developments, and the business and merely material occupations and amenities of life as it goes on about us to-day, as to lose sight more or less entirely of higher things, if we do not come wholly to ignore and deny them. But it is in our power to resist this influence and tendency, and, with the aid of the new and heavenly truths which are given us, to rise above the merely outward and sensual, and even the *merely* intellectual, to what is truly spiritual and heavenly, and so to subordinate all these lower and natural objects to spiritual ends and uses; and when they are thus subordinated, their power to harm us is gone, and from a snare and a danger they are converted into a positive blessing and aid. We have said above, that all this glorious material and intellectual advancement of our time was for the sake of the New Church, and we ought, therefore, so to regard it and make a right use of it,—to direct and shape it so far as lies in our power into the right channels and forms, and to help others to do the same; so that, as the ages roll on, and the New Jerusalem shall at last, like the great stone, cut out without hands, in the prophet's vision, "fill the whole earth," the civilization of the world may become but the outer reflection and correspondent of the glory of the kingdom of the Lord, which will then have come on this earth even as in heaven, and entered upon its glorious and never-ending reign among men.

EDWIN GOULD.

SWEDENBORG STUDIES.

WITHDRAWN FROM THE BODY.

IN n. 440, of the work on "Heaven and Hell," when Swedenborg was treating of the subject that every man is inwardly a spirit, he referred to this great fact as explaining the Scriptural idea of being withdrawn from the body, and said,—

"The man is led into a certain state between sleeping and waking, in which he can know only that he is fully awake. All his senses are then as acute as in the greatest wakefulness of body, both sight and hearing, and, what is wonderful, touch, which is then more exquisite than could ever be given in wakefulness of body. In this state spirits and angels were seen to the very life, yea, they were heard, and, what is wonderful, touched, and then nearly nothing of the body intervened. This is the state of which it is said, 'to be withdrawn from the body' and 'not to know whether one is in the body or out of it.' I have been let into this state only three or four times, in order that I might know what it was, and might also know that spirits and angels enjoy every sense, even as does man as to the spirit when withdrawn from the body."

Comment has been made upon this as unexpected, because of the long acquaintance, extending over some twelve years, which Swedenborg had had with spiritual realities, and which he recorded from day to day. But the fact is, that he was here referring to a special intromission, which was more intimate than that which belonged to the earlier period, and which gave him for the time a still greater privilege than that of conversing with spirits. What is said above of *touch* gives the distinction, and, when we have thought of it, we shall see that he might write volumes full of facts, and yet very rarely enjoy this wonderful approximation to the state of angels.

It is interesting to notice that as far back as in n. 1883 of the "Arcana," which was at the end of the first volume of the original edition, he used nearly the same words, saying,—

"I have been let into this state only three or four times, in order only that I might know how it is, and might also know that spirits and angels enjoy every sense—even touch—superior to and more exquisite than that of the body."

We see that for some nine years no change had taken place to require a change of statement. But later on his language is different. Thus in n. 391 of the "Divine Love and Wisdom," he says,—

"Many times I have been in a similar state with the angels, and have also been raised up to them into heaven, and have then been in the spirit out of the body."

Finally, however, he says, in the "True Christian Religion," n. 157,—

"In this state I have now been for twenty-six years, with the difference, that I have been in the spirit and at the same time in the body, and only sometimes out of the body."

As the instructor of the Correspondence School remarked in his notes on "Heaven and Hell," the passages which have been cited throw light upon the saying which appears in the brief "Coronis" to the "True Christian Religion," (S. D., vii., p. 169) namely:—

"As to his spirit every man is in the spiritual world, without separation from his body in the natural world; but I with a certain separation, yet only as to the intellectual part of my mind, but not as to the voluntary."

Remembering that we are taught in A. C., n. 5077, that the sense of the voluntary part of the mind is especially touch, we can readily join this statement with the others, though it is necessary to conclude that the "three or four" instances in which the voluntary part of the mind was admitted to heaven, and the later additional instances were excluded from this general statement.

Perhaps one of these instances is described in n. 155 of "Conjugal Love," in which he says,—

"One morning most sweet singing heard from some height above me awaked me, and then, in the first watch which is more internal, peaceful, and sweet than the later ones of the day, I could be kept some time in the spirit out of the body, and could attend perfectly to the affection which was sung."

There were, therefore, two kinds of intromission, the first of which was as to sight and hearing, and was spoken of as continuing over all the years of seership; but the second, including the use of touch, and being that of the voluntary part of the mind, was so unusual as not to have occurred once a year, and as to be excluded from the general statement of S. D., vii.

SWEDENBORG'S CORRECTIONS OF TYPOGRAPHICAL ERRORS IN SOME OF
HIS WORKS.

Mr. Editor:—

Soon after the publication of the five treatises that were issued in 1858, Swedenborg wrote to the publisher, Mr. Lewis, of Paternoster Row, and sent lists of the typographical errors that he had detected in his reading. He asked that Mr. John Marchant should revise these lists; and that one thousand copies of each of them should be printed, and placed at the end of the respective treatises. I have a photolithograph of the letter and of the lists.

It is probable that many copies of some of these works had been disposed of before this order was received. Not one of my copies of the work "*De Ultimo Judicio*" has the list of *errata* appended; but its errors are all such as would readily be detected by the careful reader.

The corrections in the little volume, "*De Nova Hierosolyma*," are of more interest. The list of errors is probably somewhat rare. I find it in but two of my seven copies. No edition that is in my library shows that this list has been in the hands of any translator. In the chapter on Piety, n. 125, after the word "*tali*" in the first line, the reader is requested to add, "*et praecepue consistit in eo, quod homo ponat omnem cultum Divinum in sancto cum est in templis.*" The sentence, as thus extended, might read: "Like to such piety is external sanctity; and it consists chiefly in one's placing all Divine worship in a state of sanctity while in the house of worship."

In the chapter on Ecclesiastical and Civil Government, in n. 320 of the same work, "*ipse Rex*" is given for "*ipso Rex*" of the printed edition. There was no reasonable ground for doubt as to the true reading of this passage, particularly as we find "*ipse Rex*" in A. C., n. 10800; but as the point was under discussion in Prof. Bush's day, it is pleasant to find it settled as he and other scholars of the Church would have it settled.

It gives me pleasure to add that we shall soon have a reprint of the Latin of "*De Nova Hierosolyma*." The printer is at work upon it. The revision of the

references has cost much labor. Several have worked upon them; Prof. Cabell, of Urbana, ought to be named, with grateful acknowledgment of his valuable assistance.

SAMUEL H. WORCESTER.

BRIDGEWATER, Mass., December 21, 1884.

ARMAGEDDON.

THE spiritual interpretation of the name Armageddon by means of the etymology of the word is an interesting point. Swedenborg says of it,—

“By Armageddon is signified the love of honor, rule, and supereminence. The same love is also signified by Megiddon in the ancient Hebrew, as appears from the meaning of that word in Arabic.”—A. E., n. 1010.

Armageddon in Greek is understood to represent the Hebrew Har-Megiddon, mountain of Megiddo, and Megiddo may be formed from a root, obsolete in Hebrew, but found in Arabic, and meaning “honor” or “honored.”

It is to be noted, however, that in the later work on the Apocalypse, Swedenborg broadens the explanation by saying,—

“By Armageddon in heaven is signified the love of honor, rule, and supereminence, and also in the Hebrew by *Aram* or *Arom* is signified loftiness, and the love arising from loftiness is signified in the old Hebrew by Megiddon, as appears from its meaning in Arabic.”—A. R., n. 707.

The root *Aram* means high or lofty, as is said, and so is used in the designation of the region Aramaea, and of the people, the Aramaeans, equivalent to Syrians. But if we take the common explanation, which makes Armageddon a compound word of which the second part is the old name Megiddon, we shall not need to make use of the root *Aram*.

The fact that the term is used by spirits appears from the account in A. R., n. 839, or T. C. R., n. 113.

We note that Dr. J. F. I. Tafel, in editing the *Index Bibli-cus*, placed Armageddon in the list, and said, “See Harnageddon,” thereby indicating his view as to the true derivation.

A. C., n. 3869, and A. E., n. 1116.

SOME one has placed upon our table two extracts which treat of the visible Lord, and which are in seeming contradiction, namely A. C., n. 3869 (not 3889, as here written), and A. E., n. 1116. We should consider with pleasure the subject suggested, but for the reason that we have only lately done so in an article which treats of these and several similar passages. We would therefore refer our correspondent to our number for February, 1884.

THE FEAR OF GOD.—Nothing is more important than for a young man to learn to fear before God. No school can teach that wholesome fear like the conscientious observation of the consequences of action in one's self and others. The cool disdain of authority; the exaltation of caprice or will above the Divinely established limitations, especially when resting back on an agnostic pride; a pretentious denial that God, or His thoughts, can be known, may arrogate to itself the credit of courage or humility, but a true reckoning will brand it audacity or presumption. A reverent fear of God's majestic, inviolable law is the modest beginning of true wisdom, and the end of that wisdom, is "glory, and honor, and immortality."—*President Carter's Baccalaureate at Williams, June 29, 1884.*

"I SINCERELY hope father may yet recover his health; but at all events tell him to remember to call upon and confide in our great and good and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads, and he will not forget the dying man who puts his trust in him. Say to him that, if we could meet now, it is doubtful whether it would not be more painful than pleasant, but that, if it be his lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them."—*Abraham Lincoln's letter to his brother-in-law.*

BOOK NOTICES.

UNIVERSALISM IN AMERICA. A History by RICHARD EDDY, D. D.
Vol. I. 1636-1800. Boston: Universalist Publishing House.
1884. pp. 554.

THE history of Universalism, or the doctrine of final restoration, is not only interesting in itself as a belief for which men have endured much in times past, but in its association with the other doctrines to which from time to time it has clung. One who knows the Universalists of to-day only, differing in nothing essential from the Unitarians, and not fully retaining the influence which they once had, will be surprised to find from Dr. Eddy's impartial history that the movement had a career before it accepted Unitarianism, and before the Unitarian body was organized.

The volume before us merely brings its story down to the beginning of the present century, but has ample material in collecting the traces of the doctrine from Origen down, in giving evidence that it was held by some ministers of other bodies, and then by devoting much space to Rely's work in England, and Murray's in America.

In all these years the idea of restoration took a great many forms, and, when there came to be a dozen ministers in the United States who were publicly known as Universalists, each seems to have had his own theory, and not one had influence enough to establish a school of thought till Hosea Ballou came to the work.

Dr. Eddy's review of early and medieval Universalism, shows us that, among the mystics, there was some belief in final restoration; that the Moravians for a time were affected by it, and that, as the extreme reaction from Calvinistic reprobation, it made itself felt in warm hearts when Orthodoxy held the cruel and ungodly doctrine by which Divine Wrath was not regarded as the apparent but as the real truth.

It is, perhaps, not important to know how men, almost always unlearned, but abhorring so hideous and blasphemous a doctrine as unconditional reprobation, constructed their theories of the Atonement in opposition to it. That the ground they took was not wholly sound, is seen from the gradual departure of the body to an attitude from which the Atonement is hardly visible, and from the compara-

tive decline of theological study among Universalists. But the protest in favor of the Divine Love, was, and will always be, noble, and its defence in those days was simply heroic.

Holding, as we believe, a view which, in the fulness of its recognition of Divine Love, is as light to darkness compared with the beliefs of these valiant preachers, we do not need to explain our disapproval of that which was to them the best light they could get.

We would that all volumes relating to controversy were as kindly written as Dr. Eddy's, and as well printed.

OUR PENAL MACHINERY AND ITS VICTIMS. By JOHN P. ALTGELD. Chicago: Jansen, McClurg & Co. 1884. pp. 118.

WE have read nothing on this great subject so sensible and so kindly as this treatise, and its conclusions evidently look in the right direction. Mr. Altgeld begins by pointing out the immense number of arrests and the size of the class affected by them, and exhibits the cost of keeping up prisons, courts, and police. He then shows that many arrests are the hasty work of officers upon those who are simply poor and neglected, and who by being fined or imprisoned are inevitably rendered poorer and more miserable, so that their return to further cost and degradation is rendered certain. Thus he concludes that our present system is an almost complete failure. He therefore inveighs against hasty arrests and indiscriminate fining and imprisonment as tending to produce just what should be avoided, and proceeds to suggest some remedies. He would make the police, governors of the needy rather than persecutors, assisting and encouraging them rather than dragging them before magistrates to increase reputation by the number of arrests made. In order to accomplish this he would abolish fees and would pay salaries to all officials, the number of which he would reduce. He would do away with imprisonment before trial except in the case of really dangerous characters, and so would make an end of the cruelty which the State practises upon many innocent persons. He would also simplify the system which now makes long delays before trial, would abolish grand juries, and would have more liberty granted to place on probation. But his main point is in regard to prisoners earning wages. He dislikes the contract system for good cause, and believes that prisoners, treated more as individuals, could earn in many cases their own

support, and even that of their families, so that when discharged they would have a chance in the world. Moreover, he would not sentence a man for a definite time, but would, within limits, give the warden liberty to set him free when apparently repentant, or to retain him if not benefited.

None of Mr. Altgeld's positions lack the support of statistics, and his ideas are very nearly such, let us hope, as will prevail. One thing is certain: if we do not come to such reforms by good will, we shall be forced to it by the very mass of criminals, who, under our neglect or brutality, will soon have increased upon the State till they can no longer be borne.

Bound in a neat cover, a copy of this valuable work costs but fifty cents; and we express the hope that it will be purchased and circulated in order that the lump of common thought may be leavened.

RALPH WALDO EMERSON. By OLIVER WENDELL HOLMES. Boston: Houghton, Mifflin & Co. 1885. pp. 441.

AMONG the biographies of Emerson this, which belongs to the series of "American Men of Letters," has the peculiar charm which Dr. Holmes gives to everything he produces. Neither theologian nor philosopher, Dr. Holmes approaches Emerson as a literary friend, and seems to use his pen freely only when he treats of him as a poet or as a friend. Nevertheless the facts of this unique life are clearly given, and great pains has been taken to procure material not printed before.

The work which Emerson and his fellow-idealists came to do, can hardly yet be judged. Extremists, they are not merely to be treated as assaulters of things which had been and, in spite of them, will ever be sacred. Defenders of sincerity against hypocrisy, they are not to be praised as if they achieved the best liberty. They felt the influence of the New Age, and revelled in its freedom. They obtained from conscientious ancestry the best humanity of their day. They poured forth fresh thoughts which are now the common possession of thousands. They seized upon Swedenborg as their "Rosetta-Stone,"—to use Dr. Holmes's phrase,—but were wholly unprepared to enter into his interpretation of the Scriptures which they did not value. They were forerunners of a larger multitude of men, equally open to the best ideas, and perhaps more capable of building a new earth.

With this conviction we read the life of Emerson, and note his praise of Swedenborg without overvaluing it on the one hand, and without depreciating it on the other. The best that Natural Religion could do was in Emerson, and this is enough to say.

However familiar one may be with the facts of this life, they will find profit in reading Dr. Holmes, who cannot suppress his quiet joke here and there.

LAMPS AND PATHS. By THEODORE T. MUNGER. Boston: Houghton, Mifflin & Co. 1885. pp. 231.

IF we had not learned of Mr. Munger refusing to hold a funeral service in a case of death by dangerous disease in his parish, we should rate him, from what is here written, as one of the best of pastors. He certainly has a warm interest in the young people, and his ingenious manner of addressing them by means of sermons profusely illustrated with anecdotes and quotation, is an excellent example. One cannot read through this volume without noticing the gradual improvement from first to last in respect to impressiveness, which shows that his diligent efforts have much to do with his success.

The first edition of "Lamps and Paths," though never advertised, was almost immediately sold. To this edition some additions have been made, making the book a good model for ministers and a good mentor for all.

THE GOSPEL STORY. No. 2 of the Manuals of Religious Instruction. New York: New-Church Board of Publication. 1884. pp. 224.

WE have styled this little volume "The Gospel Story" after its subordinate title, because we are confused as to its place among the manuals prepared by the Committee of the Sunday-School Association. This seems to belong with the volume of Bible Stories, and both, we think, are largely due to the labor of Mr. F. A. Dewson. The volume now under consideration is not open to any criticism, unless it be that the writer sometimes seems to underestimate the capacity of "children from six to twelve years" to receive a spiritual application of the literal truth.

The excellences are the orderly arrangement of the forty chapters, so as to include the Gospel accounts, the wise suggestions as to the teacher's course in each case, the full explanatory notes with questions, and Mr. Colton's perfect little maps. The volume is

indispensable to parents and teachers, being full of just what both need.

DAILY STRENGTH FOR DAILY NEEDS. Boston: Roberts Brothers. 1884. pp. 372.

THIS little book for daily reading, compiled by Mary W. Tileston, is the best of its kind that we know. There are as many pages as there are days in the year, and each page has a passage from the Scriptures, a bit of poetry, and one or more extracts from religious writers, ancient and modern, about one hundred in all. All the selections seem to have been made with a view to making the mind grateful and cheerful.

THE OVERSHADOWING POWER OF GOD. By HORACE BOWEN, M. D. Vineland, N. J. 1883. pp. 499.

THE idea of deriving the spiritual meaning of the Word from studying the etymology of the Hebrew names, is a very good one, but every one acquainted with the lexicons would say it could never be done by one who was unable to go beyond them. Dr. Bowen has made a deep study of this subject by the aid of Gesenius, has written an immense amount, and then has had parts of it thrown into verse. But what with the use of an unfortunate metre because it was easy, and the effort to combine the numerous meanings given by Gesenius, the book is spoiled. Truth underlies much of it, but it is hidden where we read,—

“The winged beasts, like birds that could fly in the air,
Then preceded the Mammals which God did prepare
As the fitting forerunners of what were to be
The earthly ancestors of Humanity.”

THE *New-Englander* for January is a number of excellent quality. Prof. Eaton's translation from Dr. Carl Schnaase's "History of Art," is an article to be widely read. The deceased writer justly says,—

“The beautiful is only to be found in those natural objects in which the external appearance corresponds to an appropriate spirit. Only the living body in which the soul fully appears can make claim to true beauty.”

OTHER RECENT PUBLICATIONS.

JULIAN HAWTHORNE'S two stories, *Prince Saroni's Wife* and *Pearl-Shell Necklace*, do not show him at his best, but are readable little romances. Funk & Wagnalls have also published E. E. Hale's

Christmas in Narragansett, a strange medley of short stories with neither purpose nor probability. In wondering how a minister could put his name to such unworthy literature, it has occurred to us that the Judaistic account of the Nativity contained in the book may be the reason of its publication.

There is some earnest and helpful thought in Mrs. Kate Gannett Wells's little essays, which Osgood & Co. have printed in a neat volume having the title *About People*, but some of her production is of that kind which "Gail Hamilton" has made tiresome. The memorial of *Ezra Abbott*, printed by the Theological Faculty of Harvard University, is a fitting tribute to one who set a good example to his accurate and honest scholarship. The portrait is excellent, and recalls the face which, seen in the College Library in our day, was always an encouragement to diligent study. Mr. Alfred Ayres' *Mentor*, tastefully printed by Funk & Wagnalls, is "a little book for the guidance of such men and boys as would appear to advantage in the society of persons of the better sort," and it nicely answers to this description on its title-page; and will do good wherever it is read. *True* is the title of a little volume of stories of moderate value which Funk & Wagnalls have published for G. P. Lathrop, and which has its name from the first and worthiest story. We thank Mr. James Vick, of Rochester, for his *Catalogue*. We always buy his seeds.

THE *New West Gleaner* is a neat sheet published by the New West Education Commission, which is endeavoring to educate the Mormons and those most likely to be influenced by them, and so to deliver them from the snare. The Commission already has a long list of schools, beginning with an academy at Salt Lake with six teachers and two hundred and fifty scholars. The *Gleaner*, which is published monthly at No. 6 Congregational House, Boston, costs but fifteen cents a year, and gives all the facts.

THE *Plan* for daily reading of the Word and of Swedenborg, already pursued in previous years, is provided for during 1885 by a sheet costing but five cents, published at 110 Friedlander Street, Philadelphia, and obtainable there and at our office. The arrangement seems to have been carefully made.

THE *Swedenborg Calendar*, so far as the days have disclosed its contents, proves vastly superior to its predecessor, and altogether admirable. No house among our people should be without one, and no money can be more satisfactorily expended than is required to hang one by the fireside.

THE NEW CHURCH.

Church Debts.

THE heroic struggle of one of our Societies to pay the debt upon its church is anxiously watched, and, as we know, is assisted by others more fortunate. It would be out of place to call attention to the circumstances of this or of any one case, but we would say a word on what strangely seems by some to be regarded as an open question.

The reason assigned for incurring church debts is generally derived from the ways of business, in which a man often uses borrowed capital. We see no relation between the two cases. If it be meant that it would be well for a church to follow the example of a man whose affairs were in such a state that, if brought to settlement, he would be insolvent, there can be no need of argument in the matter. Surely no church can take its lead from a wild-cat railroad, built on promises to pay when its lands are settled, without disgracing itself and forfeiting the respect of the community.

When a church goes slightly in advance of its treasury—for instance by buying an organ for five thousand dollars when it has accumulated but four for that purpose—it does itself no harm, because in all human probability it may proceed, with enjoyment, to raise the rest of the money in a short space. This is like the merchant borrowing a convenient sum for sixty days. But when the church borrows five thousand dollars, saying, “The next generation will pay it, and new people will come in to pay the interest meanwhile,” it pursues a course which cannot be defended. A church debt of this sort will always hurt a church in its own life, and in the public estimation. It will always keep people away. It will always lessen the happiness of its members. It will always hang a weight about the neck of its minister by bidding him to be a popular rather than a wise preacher, a financier rather than a pastor.

Of all people, we of the New Church should keep out of debt, not only for conscience’s sake, but for policy’s sake. We have many uses to perform. A Society is a *propaganda*. It does not live for itself. It has to contribute to foreign missions, to domestic missions, to publishing funds, to schools, to libraries. It is indi-

ispensable that every Society should be in trim for these uses. It cannot neglect these uses and prosper. But a heavy debt chokes it, and makes it perforce a feeble member of the general body.

We find the cause of Church debts either in worldliness, that is, in ambition, or in the hopefulness which is felt by those who have recently received the doctrines. To them the world seems about to leave all and follow, and they wish to provide for the future. With others the desire to have as fine churches as the best, is a strong impulse, and they make really great sacrifices in all nobleness. But people are not so much governed by show as they were, and those who are so influenced are not the ones to whom we can look for our converts. And who would not rather point to a neat edifice, even upon a side street, saying, "There is our church; we have no debt, and we raise a fair salary," than to point to a fine church, conspicuously placed, and say, "We expect some time to own it, and then we shall be able to take care our minister."

As to dedicating churches under mortgage, there can be no doubt that it cannot reverently be done. A minister can really as well marry two people of whom one is espoused to a third, as to dedicate to the Lord a church which by mortgage deed is the property of a savings bank, unless a great sum is raised in some way not provided for.

Two things seem to be in order: to assist in paying these debts, and to do all that lies in our power to create a sentiment against them.

The Editor Criticised.

WE have received from a friend a letter sent to him by one of our ministers at a distance, who makes some very intelligent criticisms of the article which appeared in the November number under the head "Three Persons in One God," and then asks,—

"Do you believe that editors of New-Church journals should allow such articles to be sent over land and sea without pointing out the misleading features they contain? Should not the article in question be properly criticised in the same magazine in which it first appeared? Is not this necessary for the spiritual benefit of its readers?"

We are obliged to the questioner for these searching interrogatories, and do not hesitate to admit that our course may often be open to just criticism. There are some matters difficult to decide in editorial as well as in other work, and the point raised in these questions is one of the most difficult. When the editor receives

an article, he may print it, or return it, or print it with criticisms appended. The last course is open to the objection that it seems to prevent a fair hearing. A contributor may have matured an article in the force of which he has great confidence. He looks to an established periodical for its publication. If he be a person holding a position of trust in the Church, or if he be an unknown member, his desire is to be heard. He will not refuse to be corrected by others who may treat his subject afterwards with more wisdom, but he may naturally feel aggrieved to find the editor either apologizing for presenting his article, or joining his comments to it.

It is for this reason — namely, to give all our people the fairest hearing—that we have more than once, during our five years' charge, received criticism; but we have preferred to receive it rather than to appear desirous of having our contributors seem compelled to conform to our standard. In the case of the article referred to, and of some others, we have enjoyed a private correspondence with contributors till they had approached our ideas as nearly as they could in freedom, and then we have given their views to our readers without comment. We do not think that any of our readers have been confused in their understanding of the truth by this course, and we have reason to believe that their attention has sometimes been aroused, and their knowledge finally increased, by the publication of such articles.

In other words the editor has endeavored to do as he would prefer to have done were the case reversed.

The Promised City.

IN a letter received recently from a minister whose feeble health had brought him the trial of enforced leisure without diminishing his trust in the Lord, we find the words,—

“I do not know when I have been so profoundly affected as when this morning, in the regular course of family reading, the twenty-first chapter of Revelation, from the fifteenth verse to the end was the part read. That there is to be such a state of the Church on the earth, as the measurements with the ‘golden reed’ indicate, it is quite overwhelming to contemplate.”

It is certainly almost overpowering to read these glorious promises, and to realize that their fulfilment is sure. Man may retard this blessed consummation of Christian history, and perhaps, by unfaithfulness, those who “call themselves of the Holy City,” may

do the most harm; but the end will come some time. For "the dream is certain, and the interpretation thereof sure." As every one of our readers knows, the description of the Holy City is that of the perfected Christian life, and the realization of it is now made possible by the revealing from the Holy Word of such truth as opens the way to this life. No great events of Nature, such as was once understood, must precede. The Second Coming of the Lord is as gentle as the first. He comes down "like rain upon the mown grass." Softly the Holy City must descend or not at all, and must find its resting-place within the heart. An organization like that of the New Church exists for the purpose of promoting that knowledge of the truth and that life of charity which will enable the angels, measuring with the golden reed, which means to know the quality of the mind and life when compared with the standard of heavenly love, to find those whose minds are four-square in love and truth, and who have their light from the presence of the Lord.

The New Philosophy.

It has been suggested to us that, in our notice of Mr. A. W. Paine's work, *The New Philosophy*, we indicated our inability or unwillingness to appreciate an effort in a new field, namely, in that of appeal to those who would not accept revealed truth as such, but might receive reasonable explanations of phenomena otherwise inexplicable and causing anxious thought. So far are we from being unwilling to applaud such an effort, that we hasten openly to apologize to the author for presenting such an appearance. As to our inability to comprehend such a production we cannot speak. We would only add that when this work is done with a view to commanding public attention and assent, the author would do well to begin with axiomatic principles, and proceed by indisputable inferences, using exact definitions, and presenting a complete argument. Henry James had unusual gifts in this line, but he lacked the coolness essential to the work.

Charles A. Dunham.

FEW of our ministers were better known than he who passed away on the sixteenth day of December. He had not excelled in the pulpit, but he was for some years employed in Massachusetts as a colporteur, and made himself favorably known in this work to

many people. His aim was always to help men to receive the light which he enjoyed, and his fireside conversations have been spoken of as very beneficial to those who, thirty or forty years ago, received his visits at a time when there was much less means of ready communication than now, and when an earnest talker could be helpful in answering the questions of isolated readers, and in meeting the objections of their neighbors. In service as a pastor at Riverhead, L. I., Mr. Dunham spent perhaps his happiest years, and greatly endeared himself to that community.

Missionary Work in England.

FROM the objects stated to be those of the National Missionary Institution of the New Church, and specified in a circular signed by James Speirs, Secretary, and sent to the friends throughout Great Britain, we see how similar is the aim in both countries. We quote from the circular the following list :—

“The delivery of missionary lectures in places where no New-Church Society at present exists.

“The quarterly visitation of all the small Societies in the Church which are without a regular minister, in order to conduct the services, and to administer the sacrament of the Holy Supper.

“Missionary efforts in connection, especially, with small Societies without a minister; and

“Pastoral visits to *all* Societies in the Church which need assistance and encouragement.”

THAT noble worker, Signor Scocia, made appropriate use of some of the money presented to him by our Sunday-schools, by publishing a Catechism which he made from the Manual prepared by a Committee of the Sunday-School Association.

THE Minutes of the New-Church Conference for 1884, held at Birmingham in August last, have been read with especial interest in the subject of the *New-Church Magazine*, which has lately had to contend against two weekly newspapers, and which has fallen off nearly one-half in circulation during seven years. The remedy would seem to be in accepting the situation and in making the magazine different from and in its field superior to the *Morning Light* and *Dawn*. It is now very good, and wholly worthy of its name.

THE RELIGIOUS WORLD.

State of Theology in Japan.

WITH thanks to the *Missionary Herald*, we print extracts from the graduation essay of a student in theology at Kioto, in Japan:—

“To my thought the Japanese mind is in a very favorable condition for a fair study of theology because of its perfect freedom from prepossessions and prejudices of any kind. We have no creed with which the affectionate memory of our fathers is associated. We have no current sentiment, no ecclesiastical authority, to bind and control our thoughts. Traditions and genuine experience are very often confounded, and very often this confusion gives rise to fierce and dishonorable struggles, which have not seldom stained the history of theology. I deem it one of the things for which we should be glad that we have as yet no traditional theology. The despotism of hereditary and current sentiments is often so formidable as to require the travail of a century, or the indefatigable heroism of the greatest genius, to loose a nation from its bondage.

“I suppose it is not out of place to say a few words to illustrate this. One of the features of the Latin theology, which distinguishes it from the Greek, is its conception of God. The Latins conceived God as a Being apart from the world, and governing it from a distance; while to the Greeks he is a Spirit who pervades the universe and is ever present in the life of humanity. This conception of God as an extra-mundane Being underlies the whole theology of the Latin Church from its earliest time. It underlies the theological system of Augustine, the greatest of the Latin Fathers. From this root-conception of God, joined with the heathen ideas introduced into the Church from the time of Constantine, there sprung up sundry erroneous doctrines. Is not Mariolatry a substitute for the worship of the *absent* God? Is not a saint or an angel a nearer object of worship than the distant Sovereign? Would not Christ be localized in the sacred elements if he be not present, spiritually, in and with his believers? Remember that even Luther, who almost completely shook off the Roman traditions, still clung to one of the absurdest of doctrinal errors ever imagined by the Church. See what a formidable power one traditional idea has over many nations through many centuries.

“Here I wish to call your attention to another thought: it is that prejudice not only has an almost unshakable hold on the men of an age, but it is very often confronted by a counter-prejudice. It is one weakness of men that they can but scarcely hold the golden mean. Men's opinions are like the pendulum: it swings to right and left. Let me give an example. The Unitarian movement in America was at least partly due to the reaction against the extravagant forms of the old Calvinistic system. At the close of the seventeenth century the old faith began to lose its hold on many in New England. Against this relaxation there arose in the next century the defenders of the old system, led by Jonathan Edwards and his followers. This return to the received faith in some respects was pushed to an extreme by the theologians of the Hopkinsian School. Then a reaction followed.

This reaction, accompanied by the growth of literary culture, which led to a latitudinarian tendency in matters of belief, resulted in the Unitarian movement in New England. And the final outcome of this movement is that radical Unitarianism which retains not a central doctrine of Christianity. We have no time to dwell on the evils which came from this action and reaction in the theology of New England. The Japanese as yet do not know these movements and counter-movements. They have no attachment to any side. They have no prejudice of any kind. I say this state of mind is very favorable for a sound study of theology. The history of our future theology depends much upon what theology the students of the present age adopt, and with what spirit they study it. We can as yet have any theology and acquire any spirit.

"While the advantages of mental freedom in theological study cannot be spoken of too highly, there may be, also, some dangers connected with it. Free steps, instead of treading in the right path, often rove and wander in forbidden regions. Free minds, as a general rule, are very fond of adventures. The Japanese mind is yet neutral; and to which pole it will swing in the future is a very delicate question. The so-called free-thinkers have too powerful attraction for young and adventurous minds. We have no experience to guide and restrain us. Hence the danger which attends our study of theology, and hence the importance of building our theology on the sure foundation of the experience of the Christian Church during eighteen centuries. Let us economize our time and energy by not going over the once-trodden path of failure, errors, and struggles."

Man's Final State.

In the *New Englander* for November, the Rev. W. D. Hyde printed an article entitled "An Analysis of Consciousness in its Relation to Eschatology," in which he presents with marked success the bearing of sound reasoning upon the doctrine of last things. He began by distinguishing between the preacher and the philosopher, the latter of whom must understand closely those subjects which by the preacher may be spoken of in "the figures" of the Bible, and not accurately stated; and then he proceeds to deprecate the common custom of speaking of the immortal life with reference to time, happiness, misery, and other aspects which do not express the fact of the spiritual state, which, when permanently settled, is essentially the eternal life. "The problem of eschatology is simply to ascertain what are the ultimate and enduring states of consciousness."

Proceeding to consider the state of confirmed selfishness, he justly says that,—

"In refusing obedience to that law, and excluding from consciousness and sympathy the beings whose welfare is the object of law, the sinner has come back down the only way God opened for him to go up in, closing the gates behind him.

This is a second death. Sin is the very opposite of spiritual life. If by spiritual life you mean conscious participation in the spiritual being of God, angels, and men, sin in its very essence is the negation of that. Completed sin is a permanent state, though it is a negative one. In completed sin spiritual life ceases, and the faculty of such life is killed."

He then argues well that neither remorse, nor despair, nor true misery, are felt in this state, because to be conscious of either of these would be to be conscious of that which "would have in itself a possibility of growth."

The Living Presence.

WE all want what Dr. Cuyler describes in glowing words:—

"A strange mist of uncertainty seems to hang over the minds of many Christians when they are urged to realize and actualize their Saviour as a living presence. Because their eyes see no form of flesh and blood, they think of Jesus in a vague, shadowy fashion, and imagine a radiant personage away off on a celestial throne. That Jesus should come into their houses and hearts as really as he came into the house of Jairus and the heart of Lydia, seems to them a devout dream. But why limit his omnipotence and his omnipresence? Why insult him by giving the lie to his exceeding great and precious promise? The most thorough cure for unbelief is a close grip on Christ. The prayer which he loves most to hear, and delights most to answer, is the prayer: "Come, Lord Jesus." This will overthrow the adversary who torments us; this will lift off the burden, or else give us strength to carry it; this will sweeten the lot, and keep the conscience clear and the temper tranquil; this will clothe us with power from on high. If prayer is anything more than a pious delusion, it warrants the expectation that the Son of God will actually enter into our souls, and will purify and guide and rule our lives. Let us believe this, or else cease praying.

"To-day, the want of this dying world is CHRIST. The one gift that includes all spiritual gifts, the blessing that enwraps all blessings for us, is Jesus. A personal Jesus accepted, is salvation; a personal Jesus obeyed, is sanctification; a personal Jesus trusted, is perpetual joy; a personal Jesus possessed, is our only power. Without him all preaching is empty clamor; without him all Church machineries but idle clatter. If we covet a genuine revival of spiritual life and power, let us all open our lips, our purses, our hands, and our hearts, to this deepest, grandest, most heaven-born of petitions: "Come, Lord Jesus!"

Tithes of All.

Nor the least interesting part of the pamphlet printed by the Ohio Association, containing the address of the President as to tithing, is a collection of extracts from letters giving experience on this subject. Thus a pastor in Washington Territory says,—

"My father, ever since I can remember, gave away one-tenth of his income. He was an early missionary to the Indians, but was driven from his field in 1848,

and then was worth nothing, and found it very hard to support his family; but he has prospered pecuniarily, so that he is now, if I am not mistaken, the richest clergyman of his denomination in Oregon or Washington Territory, being worth between seven and ten thousand dollars. By counting up as many of his larger gifts as I can now remember, they amount to about twelve thousand dollars, and I presume two or three more thousand might be truthfully added. For about eighteen years he has given away much more than a tenth, and for the last eight has given all of his income. From him I learned the same principle, and have followed it since I was twenty-one. I have been in the ministry, or studying it, for twelve years, and I have never been cramped for money as my brethren in the theological seminary and in the ministry (as well as out of it) have been, and never borrowed but fifteen dollars, I think, in my life. In these sixteen years I have been able to give to causes of benevolence \$1,191.76, although my income has generally ranged between seven hundred dollars and one thousand dollars. Since I was worth a thousand, I have also added to the tenth of my income, a tenth of all I lay up above one thousand dollars. I should certainly be afraid to give up the plan, for I should expect to get into trouble pecuniarily; yet I trust if disaster should come, I should still be willing to give the same amount, for I believe it to be the duty, not so as to make money, but because it is right. One man in my church adopted the same plan a few years ago as soon as he became a Christian, and he has steadily prospered."

The White Cross Army.

UNDER this designation the bishop of Durham has organized in England a band of workers whose effort is to lessen immorality. By the publication of suitable tracts, and by the use of personal appeals in ways which seem to be open to good sense and delicacy, the White Cross Army sets itself against the social evil. The movement will be watched with interest from this side of the ocean.

The Pride of Place.

OUR readers will be amused with the following letter which was sent by a rector of the English Establishment to the school-master of the town, and will conclude that there is one man who does not receive the blessing which belongs to the meek:—

"SOUTH WYTHAM RECTORY, Sept. 17, 1884.

"All the villagers desirous of coming to my house, approach it in a becoming and respectful manner—*i. e.*, through the back way and to the kitchen door. There is not a farmer in the place who ever has had, or would have, the impertinence to do otherwise. I desire that in future you will do the like.

(Signed)

R. W. L. TOLLEMACHE-TOLLEMACHE.

The Teacher of the Board School."

Ruskin on Preaching.

RUSKIN has seldom spoken better than when he said of preaching,—

“There are two ways of regarding a sermon, either as a human composition or a Divine message. . . . If once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious these hours ought to be to him, a small vantage on the side of God after his flock has been exposed for six days together to the full weight of the world's temptation, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of their weaknesses, to shame them for all their sins, to warn them of all their dangers, to try this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened, and to call at the openings of those dark streets where Wisdom herself hath stretched forth her hand and no man regarded—thirty minutes to raise the dead in—let us but once understand and feel this; and . . . we shall wish that his words may be simple even when they are sweetest, and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst.”

A Lessening Light.

OF Rev. Joseph Cook in California, we read in the *N. Y. Tribune* that he does not seem there to have captivated his hearers:—

“Mr. Joseph Cook recently addressed the Congregational Club, of San Francisco, urging them to stand up for Orthodoxy so straight as to lean backward, denouncing the ‘new movement’ in theology unsparingly, and declaring that the editors of the three most prominent Congregational journals of the East were so bigoted in their adherence to the ‘new movement’ that they would not allow criticisms of it to enter their columns. After he stopped talking, the Club pretty unanimously and emphatically expressed the belief that his statements were not correct, and one brother said they were ‘ridiculous and absurd in the extreme.’”

Hawarden Wisdom.

IN the chapel at Hawarden, Mr. Gladstone's estate, where his son is rector, are some directions to worshippers, placed in the porch. Two of them are worth transcribing:—

ON YOUR WAY TO CHURCH.

“On your way to the Lord's house be thoughtful, be silent, or say but little and that little good. Speak not of other men's faults; think of your own, for you are

going to ask forgiveness. Never stay outside : go in at once ; time spent inside should be precious.

ON YOUR WAY HOME.

"Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been and what you have done. Resolve and try to live a better life."

The Law of Life by Progress.

OUR readers will appreciate a few words from President Washburn, of Constantinople, who said in the *Independent*, not long since, that the life of the Church depended upon its constantly enlarging effort, and added :—

"1. The work of converting the world will never end while the world continues. The Lord's Prayer will never be out of date. Christian work will be as necessary in the millenium as it is now. The kingdom of heaven can never come, once for all, to stay by itself either in the individual heart or in the world. It can only be perpetuated in the form of constant renewal.

"2. As the accumulation of material wealth makes production easier, as universal education makes the acquirement and diffusion of knowledge more natural and inevitable, so all increased activity and development of spiritual wealth in the kingdom of heaven must give new inspiration and power to its citizens, must make it easier for them to extend the kingdom to the ends of the earth.

"3. There is no reason to doubt the continuance of this law in the future life. Our progress and our happiness will be the fruit of ever-increasing activity, of the unceasing renewal of our spiritual wealth.

"4. Political economy tells us that the man who produces just enough to keep himself alive, is of no use to the world ; and the man who produces less than this, is a burden upon society. This is true, also, in the kingdom of heaven. The productions and the forms of labor are as various as in the material world, but unceasing spiritual labor in some form is the law of life. The non-producing Christian is not a Christian at all. He whose activity is limited to keeping himself alive, is but little better. If this spirit were universal, the kingdom of heaven would soon disappear from the world."

The Codex Alexandrinus.

OUR readers will note with interest the following :—

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